

Christian Herald

MARCH • 1956



This month: CATHERINE MARSHALL • FAITH BALDWIN
HARRIET-LOUISE PATTERSON • HALFORD E. LUCCOCK

BOB JONES UNIVERSITY



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next door*

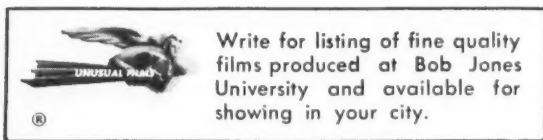
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all in the family

Sea captain L. F. Hansen is the author of two technical books, "Trigonometry and Navigation" and "Hansen's Simplex Ex-meridian Tables," and more recently has written reminiscences of his days in the merchant marine, as he does in *The Jungle's Secret*, p. 22. He had the excitement of having his ships blown up in both world wars. Now the Danish-born sea rover lives in peaceful retirement in California, where he pursues his hobbies of astronomy, writing and gardening.

Latest Salvation Army Association Annual Award, presented to an American who has given outstanding service to the country, went to Catherine Marshall of "A Man called Peter" fame. Special *CHRISTIAN HERALD* condensation of her acceptance speech is on page 17.

Tourist Harriet-Louise Patterson (*When Springtime Comes Again*, p. 25) was so stirred with what she saw on her first trip to the Holy Land in 1935 that she came



back to study for the ministry. An ordained minister of the Disciples of Christ, she has served as pastor of a suburban church near Cleveland, Ohio, and taught at Schaeffer College. Quite feminine, she likes to cook and sew, has a weakness for pretty hats.

Librarian Helen Cain (*Reading for Crisis*, p. 50) lives in Poplar Bluff, Mo., reviews books for the *St. Louis Post Dispatch* and other papers, and reads "everything from the great books to advertising throw-aways!" Other interests include music (she's secretary of her civic music association), a Sunday-school class of high-schoolers, travel (she gives illustrated talks on her motor trip through Europe) and sewing for her granddaughter.

A shower of good reading is coming in the April issue. Roy Burkhart tells the fascinating story of *Seven Keys of the Kingdom*, literal, wearable, usable keys. Marthe Cross introduces you to a pair of foster parents and some of the children they have loved. Ruth Tschan answers out of her own experience the question, "What Shall We Tell Our Children About Death?" J. Alvin Kugelmass takes you into the one section of our big cities where there is no juvenile delinquency—Chinatown.

Plus another big bonus section of inspiration, experience and skilled advice on building and operating better churches.

MARCH, 1956

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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VOLUME 76 NUMBER 3

CHRISTIAN HERALD

Amazing New Safe Candy Plan for Quick Reducing

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Lose Up to 5 lbs. a week with Dr. Phillips Kelpidine Candy Plan**

THIS IS FOR YOU! FOR EASY REDUCING!

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Just recently scientists discovered an appetite satisfying ingredient which is now contained in Kelpidine Candy. Yes, this appetite satisfying ingredient is now combined with an essential mineral many doctors use in helping fat people lose weight! The appetite satisfying ingredient is found in many reducing products advertised on radio, TV, in magazines and newspapers and often at a much higher price! This vegetable cellulose appetite satisfying ingredient has no calories, yet expands when it absorbs water, thereby helping to give the feeling of a full contented stomach! The result is that your desire for food is cut way way down—you eat less—get the benefit of its amazing mineral—used by many doctors—and you eat less—that's the secret of losing weight!

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Watch Fat Go From All Over The Body!

You'll see fat disappear from all over, hips, thighs, bust, chin, neck, arms, legs, etc. etc. You'll see pounds vanish like magic the first week—so Fast—so easy you won't know what's happening—yet there is no exercise no drugs—no hunger—no starvation diets!

REDUCE OR DON'T PAY!

Yes, you pay absolutely nothing unless you grow slim, more youthful looking. You pay nothing if your friends, your family don't tell you you look slimmer and have reduced to the weight that most becomes you! You must be 100% satisfied in every way with the first package of candy or you return the Empty box for your money back! So start now and take off fat with Dr. Phillips Kelpidine Candy Reducing Plan until you've cut down to the weight and figure you want! Stop being fat! Reduce this safe, simple, easy way. Mail coupon for easy reducing today!

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"My husband lost 15 lbs. with your candy plan and I lost 19 lbs. Your candy is delicious—we both feel fine. It's the easiest reducing plan I ever tried."

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IT'S DANGEROUS TO STAY FAT!

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Try the liberal supply of Kelpidine Candy Plan on our 10 day no risk offer. Keep a record of your weight—If you are not pleased with your loss of weight, if you can taste any difference between the candy and your favorite candy, if you don't find it the easiest way to reduce you ever tried, if you don't feel full all ways, if you suffer a hungry moment, if you don't lose pounds and inches! Return for refund. Just fill out coupon and mail to: American Healthaids Co., Dept. K-455, Candy Division, 318 Market Street, Newark, New Jersey.



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Send one package of Kelpidine Candy Plan. I enclose \$2.98 on guarantee I must be delighted with my first package or money back when I return the empty package.

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DOCTOR POLING

Answers Your Questions

The Robe

- Is the robe of Jesus, for which the soldiers cast lots, still in existence?
N.Y. L.F.P.

No. A famous novel, "The Robe," by Lloyd Douglas, is responsible for many stories about the blessed garment.

New NCC Building

- Where does the National Council of Churches get the money to build a fourteen million dollar building? Why do they need such an expensive headquarters?
IDAHO R.O.C.

There was a serious difference of opinion among denominational leaders and city church councils as to the location of the headquarters building. Chicago and Columbus, Ohio, but particularly Chicago, had strong support. Need for such a headquarters was generally recognized. Financial support comes from the denominations, from John D. Rockefeller, Jr., who is the heaviest single contributor, and from many other sources—foundations and individuals. The building itself will be designed to meet both the architectural requirements of its distinguished site and the practical needs of the many churches, boards and activities that will occupy it.

Exploded Myths

- How could you let such a piece as "The Myths of the Magi" be printed in your magazine? I am shocked. Surely this article tends to confuse rather than inform.
OHIO (Mrs.) C.B.C.

This question and a few others in the same general spirit have been received. We are sorry that the article, "Myths About the Magi," offended any of our loyal readers. Our intent and the intent of the author was not to shake anyone's faith, but to get back to the Bible itself and what it says about the persons and events surrounding the birth of Jesus. As you know, it is easy for traditions to spring up about such things—traditions unrelated to and unsupported by the Bible. CHRISTIAN

HERALD believes that the Bible itself should be allowed to speak. For us, the Christmas story is the more majestic, the more profound, the more inspiring when we read it as it is written in the Bible.

A C.O. Objects

- I do not like your answer to the question which concerned Christians in the early church in military service. It seems to me that you are always on the side of the militarists. I am a conscientious objector.
N.Y. N.E.C

Perhaps your difficulty is that you are looking for a defense of the "militarists." Certainly that was not the spirit of my answer. I respect your position and am grateful for a country that also respects it even though to do so frequently works a hardship on others who are equally conscientious although they are not conscientious objectors.

Necessary to Be Churchgoers?

- Recently you answered a question in which I understood you to conclude that there is no direct scriptural quotation to prove that Christians should be churchgoers. Or did I misunderstand you? What about the 25th verse of the 10th chapter of Hebrews, wherein I read these words of Paul: "Not forsaking the assembling of ourselves together as the manner of some is but exhorting one another; and so much the more as ye see the day approaching?"
MICHIGAN A. C.

That may not be a "direct" answer, but it is a mighty good answer, isn't it?

Biblical Statistics

- Has anyone ever counted the number of books, words, verses, letters and chapters that are found in the Bible? I have heard that these figures are available.
NEBRASKA (Mrs.) F. L. A.

They are. There are 66 books, 1,189 chapters, 31,373 verses, 773,693 words and 3,538,483 letters in the Bible! I

didn't do the counting—I got the figures from a book.

Cain's Wife

- Do you know the name of Cain's wife?
ARKANSAS F. J. T.

I do not. There are Arab traditions, in one of which she is called Azura and, in another, Save.

Quakers and the "Hereafter"

- Is it true that Quakers do not believe in a hereafter?
COLORADO (Mrs.) A.L.H.
Definitely not true.

Should We Eat Hog Meat?

- According to the Bible, hog meat is unclean (Deut. 14:8). Do you believe that swine or hog meat is good to eat?
OHIO W.D.F.

When properly prepared, I like it very much. Against Deut. 14:8, I refer the one asking this question to Acts 10:9-16. However, I have not yet eaten of all that seems to have been included in Peter's vision!

IHS

- What do the letters IHS on the Communion Table represent?
MINNESOTA G.H.P.

These are the Greek letters Iota, Eta, Sigma, or the first three letters of the Greek word for Jesus.

Salvation

- Do you believe that those who have not heard the name "Jesus" and have not had the opportunity to accept Him will be lost?
KANSAS G.E.
No, absolutely no.

Children in Heaven

- What does heaven mean to you as you think of babies and little children?
MINN. (Mrs.) E.G.

I believe that heaven is a place of growth and maturity, and my belief applies, of course, to babies and little children. I am sure that we shall find them in the fullness of life—and that we shall know them.

Jesus and Copyrighting

- If Jesus were an author or a publisher on earth today, would He copyright stories and articles?
IDAHO L.P.N.

Well, now! Jesus was law-abiding. He did not come to destroy but to fulfill. Granted that "if," I think He would.

Who'll decide about the new organ?



Organist:

"I want an organ with true church tones ... to make our preludes and other solo work inspirational. One that can bring out the melody of a hymn clearly so the congregation can follow it easily. An organ that backs up the choir but doesn't smother it. What I really have in mind is a Hammond."



Trustee:

"I want an organ we can install and forget. We can't afford repair and tuning expense. We like to avoid costly installation, too. I think the Board would be happy with a Hammond."



Minister:

"I want an organ that's versatile. One that can be the backbone of all our musical activities, social as well as devotional. And I don't know of any organ that's as all-around versatile as a Hammond — yet sounds so ... well, reverent."

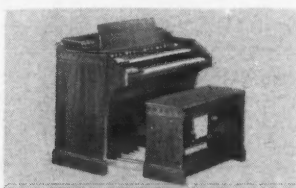


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A VISIT WITH THE LIVING DEAD

"With great grief of heart I write of my visit to the leper colony of Athens, where some of the inmates have been confined for a period of 15, 20 or even 30 years. Some go about with their noses eaten away, others with their fingers wasted to mere stubs or blistered and deformed as though by scalding water, some with their ears or an eye missing, many totally blind. Their plight is so tragic that it was quite a while before I could bring myself to attempt a few words of comfort, to distribute New Testaments to some and speak of the love of Christ to others. The children are especially pitiful, running away if you attempt to approach them.

"Many of these people have no one in this world, and some who do are rarely visited because of their tragic disease. One sight I shall never forget—the ward of the seriously ill. There I saw men and women lying with closed eyes, and if it were not for the slight movement of the bedclothes caused by their breathing I would have thought them dead. Their faces were pale and their bones protruded through their skin. These were the silent living dead.

"I would like to ask you to pray for all of these unfortunate sufferers and to give whatever the Lord may lead you to, for their help. The only relief which we can give them is the comfort of our visits and those of our missionaries, the Word of God and our financial assistance to meet some of their most desperate needs.

"How I wish you could have seen the joy on their faces when I gave some of them small sums of money from the American Mission to Greeks. How I wished I had enough to give to all and to supply each one with a Bible or a New Testament. Only the love of God and the compassion of Christians can make this possible. It may be that you can help me to return to them with the evidences of your love."

Major Constantine Kalonaros
Director of Relief, A.M.G.

How can we close our hearts to these destitute and forgotten outcasts of earth? Is the Lord laying them upon your heart now, as you read this letter? You can help them through the American Mission to Greeks, Inc., P.O. Box 423, Dept. H, New York 36, N. Y., Rev. Spiros Zodiates, General Secretary. (In Canada, 90 Duplex Ave., Toronto 7, Ont.)

GIFTS

Necessary and Unnecessary

By BEATRICE PLUMB

I GREW up in a gift-happy family. From Great-granny in her black lace cap, to me in pinafore and pigtails we were a family of incurable go-givers.

We didn't need the excuse of a holiday or celebration, either. Any black-letter day, I might come down to breakfast to find a surprise present, tissue-wrapped and ribbon-tied, on my plate. Any day, we might hear a commotion outside, and rush to see what Dad had bought for Mother from some auction sale he had ridden miles on horseback to attend.

Once, I remember, it was an ancient grand piano that stood outside in vile weather for days, awaiting a carpenter to take off its huge carved legs, so that it could be eased through the door and into the only place where there was room for it—the dining room!

Once it was white mice for my sister. They soon tunneled out of their cage and nested and raised a family in my mother's best muff.

Once it was a French "child" for me, brought all the way from the Paris Exposition in my Dad's coat pocket—a little doll, dressed exquisitely in hand-sewn clothes, its dainty underwear trimmed with real lace.

Nor was our gift-giving confined to the family. Summer evenings, my sister and I would carry baskets of prize fruit and vegetables from our garden, to neighbors and friends in the village.

"Just smile and curtsy," my older sister would tell me. "I'll do the talking."

"With our father's compliments," she'd say as she handed in the basket. Then she would turn, and hurry me away for fear the recipient might try to slip a coin into my tiny pocket.

"That would be as if we were selling the fruit," my sister would explain to me. "It's a gift. You aren't too little to understand that?"

Indeed, no! Hadn't my mother told me that my name, Beatrice, meant "blessed—loving and giving?" Hadn't she told me that she chose it from dozens of others, because she wanted me to live up to it?

All through the years that followed I have delightedly played fairy godmother and Santa Claus. To this day, one extra wide column in my budget book is headed, *Gifts—Necessary and Unnecessary*. The necessary gifts, of course, are those one gives at Christmas, Valentine's Day, Easter, Mother's Day; for graduations, weddings, birthdays, showers, anniversaries. The unnecessary ones are those for which there is no "day," or the slightest excuse. They are given for the sheer exuberant joy of giving.

Because of this gift-happy background, I am afraid I had come to think of myself as a rather unselfish person. Until yesterday. Then I had a rude awakening.

I have an attractive neighbor with a far-carrying voice. Yesterday I was out on my porch while she was in her garden, talking over the hedge to the woman in the corner house. She had her back to me, but the breeze blew her voice clearly across the lawn to my ears.

"She's so stingy," she complained. "She has a typewriter, and types for hours. She must know I have some important letters to write, but does she ever offer to type them for me? Not she! For two years now, I've lived next to her, and not once has she ever so much as offered to type a word for me!"

She was talking about me! I crept in, my face burning, but not before I had heard her say: "That's what I call down-right selfishness!"

That's why I'm reflecting over my coffee. I guess I am having the opportunity Bobby Burns wrote about when he said: "Oh wad some power the giftie gie us to see oursel's as others see us!"

Have I felt smug about giving my money, while being stingy with my time and talents—and typewriter? In any case, I'm going to type off some recipes for her this evening.

THE END



“... the truth
shall make you
FREE!”

JOHN 8:32

- **YOUR FREEDOM** is being attacked *right now*—by enemies who know that the pen is mightier than the sword. And they know that the religious foundations of this country stand squarely in their path to world domination!
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IF anybody comes in late
To dinner and doesn't shut the gate
Or doesn't sweep the porch, or go
Right out and shovel off the snow,
Or bring in wood, or wipe his feet
Or leave the woodshed nice and neat—
It's me!

If anybody doesn't think
To carry out the cow a drink,
Or tracks mud on the kitchen floor,
Or doesn't shut the cellar door,
Or leaves the broom out on the stoop,
Or doesn't close the chicken coop—
It's me!

If anything is lost or gone,
They've got someone to blame it on;
I get the blame for all the rest
Because I am the little-est;
And if they have to blame someone
For what is or what isn't done—
It's me!

—J. W. FOLEY

DO NOT keep the alabaster
boxes of your love and
tenderness sealed up until your
friends are dead. Fill their
lives with sweetness. Speak ap-
proving, cheering words while
their ears can hear them, and
while their hearts can be
thrilled and made happier by
them. —George William Childs

No one ever graduates from
Bible study until he meets
its Author face to face!

—EVERETT T. HARRIS
From Miss R. Marion Carpenter, Alfred, N. Y.



THE miracle of small sly seeds
Has split my heart in two,
Such tiny things they are, and frail
For what they plot to do.
This is a seed—a germ of life,
A little dormant root,
A strong ambition toward the sun,
A tiny unborn shoot—
And yet the power of this seed
Is strong enough to thrust
Its tendrils through the frozen earth
And grind a rock to dust.
It may uproot a forest tree,
Until it slip and fall,
It may feed half a thousand men
Or part a stone-built wall.
God must have felt the race of men
To be a weakling breed,
That He should lavish power as this
On such a little seed.

—Anne Mary Lawler
From Edward J. Vargo, Cortland, Ohio

The day is cold, and dark, and dreary;
It rains, and the wind is never weary;
The vine still clings to the mouldering wall,
But at each gust the dead leaves fall
And the day is dark and dreary.

My life is cold, and dark, and dreary;
It rains, and the wind is never weary;
My thoughts still cling to the mouldering past
But the hopes of youth fall thick in the blast,
And the days are dark and dreary.

Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary.

—HENRY WADSWORTH LONGFELLOW
From Effie Buck Beers, Dresden, Ohio

To see a greater vision of the work there is to do,
To gain a better insight of the way to see it through,
To share another's knowledge of the things that he may learn,
To help to solve the mysteries we meet at every turn—
This is to grow.

To lift a weary burden from a neighbor's heavy heart,
To weed out hate and malice where a prejudice might start,
To care about another and the load that he must bear,
To know a brother's heartache and feel that you can share—
This is to love.

To find some bit of beauty in the common things of life,
To hear some word of comfort in the midst of toil and strife,
To have a sense of longing for the values that will last,
To know that God will help you as you face your common task—
This is to live.

—ETHEL RISTINE

From Mrs. Morse H. Markley, Los Angeles, Calif.

**Tossing his mane of snows in wildest eddies and tangles,
Lion-like March cometh in, hoarse, with tempestuous breath.**
William Dean Howells

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original matter used.

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THE NEWS

• AT HOME •

BRINK OF WAR: How many Americans were shocked, and how deeply, at the brink-of-war philosophy of Secretary of State Dulles, perhaps only November will tell. The Democrats will make hay with it, as the Republicans made hay with Secretary Acheson's dust-settling. The furor this time arose over a *Life* magazine interview in which Mr. Dulles was credited with saying that the U.S. had walked to the brink of war three times, thereby averting war; and that "the ability to get to the verge without getting into the war is the necessary art."

Whether you castigate or applaud Mr. Dulles depends upon which of the two key words you underscore—"brink" or "averting." It is sobering, not to say disturbing, to ponder that we were at the brink three times, and that most of us didn't even know it. On the other hand, war was averted. If our government's stand had been less firm, perhaps war would have come. Mr. Dulles explained in his literary post-mortem that it's one thing to stride to the brink (which he says we didn't) and quite another to be pushed (which he says we were); that there can be no firmness without risk; that if you keep a potential aggressor guessing, and he guesses wrong, his miscalculation may produce war. Some will call this a brink-of-war policy. Others will call it a brink-of-peace policy.

Take your choice.

FOOD PRICES: If there's so much food surplus, and the farmer is getting less money than he used to get, why are prices at the corner grocery higher than they used to be? Obviously, someone along the line is taking a bigger cut. Who—and why? That's what Secretary of Agriculture Benson wanted to know, and so he ordered a survey made. The surveyors did their work, came back with a story that was newsworthy if only because it was so obvious yet so ordinarily overlooked.

They pointed out that when a homemaker buys food at the grocery store these days, she is buying a lot of "built-in maid service." You used to buy oranges and squeeze them yourself. Now somebody else does the squeezing, and you buy frozen juice concen-

trate. You don't wash spinach; somebody else washes it and you get it in a neat, clean package. You don't shell peas, strain carrots for the baby, pluck chicken feathers, crank an ice-cream freezer or even mix up your own pie crust. And nobody's plucking chickens for nothing! The \$6 billion makes up the "payments for marketing services that did not exist in 1940." It's not that the middleman is more greedy these days; he's simply doing more work or hiring more people to do it. That takes a bigger slice out of the food dollar. You can't have your ready-mixed cake and eat it too.

VIRGINIA: While Governor Griffin of Georgia was jumping from the gridiron into the fire, and Governor-elect Earl K. Long was articulately but ungrammatically preparing to turn the clock back in Louisiana, the state of Virginia voted more than two to one for calling a constitutional convention frankly intended to devise ways and means of getting around the Supreme Court's 1954 declaration outlawing racial segregation in the public schools. Virginia proposes to amend its constitution so that state funds may be used for tuition grants to segregated private schools.

Virginia's state of mind, it seems to us, offers several implications. First, if the public schools can be twisted out of character for one purpose, they can be twisted for another; those who wish to see public funds diverted to religious schools, for example, will be able to point to an excellent precedent. Second, Virginia's tactic is at "best" only a delaying tactic. Segregation—and even its defenders know it—is ultimately and inevitably on the losing side. Third, the vote proves again that a state of mind cannot be forced by legislation; no law, be it a parking restriction, Prohibition or de-segregation will work unless people by and large are willing to make it work. Law can operate successfully only where moral conviction has paved the way. The paving job is up to social groups and specifically to the church.

WAKE UP: Members of the United States delegation to the last session of the United Nations General Assembly have called upon the American people to "wake up." The statement came to

Secretary Dulles, who read it to the press, emphasizing that he and the President had studied and approved it. Said the delegates: the U.S. must fight Communism on the economic front. The Soviet Union is "using economic and social collaboration as a means of jumping military as well as political barriers. In Egypt, India and Burma they seem to be doing it successfully." The nations caught in this East-West tug-of-war, the delegates said, must be made to feel they would be better off by remaining part of "the community of free nations."

Interpreted by the press as an opening gun in the Administration's campaign to win Congressional approval for its \$4,900,000,000 foreign-aid program, the delegates nevertheless added in the "fine print" their feeling that competing with the Communists by employing "sheer amounts of economic aid" would not be enough. How "sheer" \$5 billion is, we don't know. We do know—and we've said it many times—that money alone, in any amount, is not enough. France has absorbed 5.5 billions of U.S. economic aid dollars, but has more Communists in government than ever.

We've given our goods to feed the poor. What lack we yet? Somebody had better be finding out—quick.

PRAYER: Wrote Henry Cabot Lodge, Jr., U.S. Representative to the UN, to delegates of each of the 75 member states: "The fact that many new members have been admitted to the United Nations prompts me to propose afresh that future meetings of the General Assembly be opened with prayer, such prayer to be offered by a priest of any of the religions which have adherents in the United Nations. At present we open sessions of the General Assembly with a minute of silence which can be used for prayer or meditation. I propose that God should be openly and audibly invoked at the United Nations in accordance with any one of the religious faiths which are represented here. I do so in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help—and that with His help we cannot fail. To this end I propose that we ask for that help."

And then this unfortunate paragraph, which will give ammunition to those already suspicious of political piety: "There is probably no single thing that the United Nations can do which will so move and touch millions of people around the world and will give them such confidence in the United Nations." We're sure Mr. Lodge didn't mean that the way it sounds!

COURIER'S CUTS: Tennessee's Governor Frank Clement is being mentioned

as No. 2 man on a Stevenson ticket. . . . To win the House, Republicans would have to hold their own and win 15 more seats, while Democrats could lose 13 of what they have and still keep control; in Senate, Republicans must hold what they have and win two more seats, to control. . . . In 20 years, the U.S. population is expected to be 228 million. . . . With armed forces enlistments running high, world tensions low, only one young man in 15 faces the draft call this year.

Sir Anthony Eden is supposed to have given assurance to the U.S. that Britain will not press for UN membership for Red China until after November! . . . We still predict a small tax cut as of July 1.

The National Foundation for Infantile Paralysis urges parents not to wait until the "polio season" to have children immunized; if vaccine is available, have it done now.

• ABROAD •

POLAND: Communism has its troubles, too. Wanda Odolska, Communist social affairs expert in Warsaw and a member of the Sejm (parliament), made startling admissions in a nationwide broadcast. She said, in effect, that Communism is failing to produce young people of integrity and warmth, and is instead turning out a crop of technically skilled, moral delinquents. "The young people of today are really not getting anything from us," she said. "In schools and factories they are praised for their time schedules. They are fed with rationed portions of so-called ideological subjects. But they have no conception of the true idea of Marxism. As a result we have today a youth who do their work, but are amazingly poor in character and moral fiber and turn to crime, immorality and complete decay. The veneer which our propaganda put on them is cracking and revealing the ugly faces of hypocrites, liars and Communist opportunists." She recalled the trial last year of a group of young men and women who had been brought up as Communists but turned to crime despite the good salaries they earned. "When they were questioned regarding the motives for their crimes, the result was terrible. It appeared that these young people were not merely devoid of any criminal passions, but devoid of everything else—love for anybody or anything. They were without warm feeling, and lacked any knowledge of the world outside their technical knowledge and interests."

While our own country is not particularly equipped for stone-throwing at somebody else's juvenile delinquency, it would seem to be an equitable observation that materialism anywhere,

by whatever name, consistently produces distorted personality.

FRANCE: Why are free-world officials so dismayed by what happened in France? Because 52 more Communists were elected than in 1951? Not entirely, for some Communist gain was anticipated, though not of this extent. Because Pierre Poujade's followers made 51 seats for themselves in the French National Assembly? Again, it was merely the extent, not the direction, that was the surprise. What was upsetting, what is making observers wonder how much longer France can last as a "world power," is the cause of these effects. France long has had fragmented and numerous political parties. This division of power has been responsible for short-lived and ineffectual governments—some 22 now, since the war. And instead of profiting by repeated lessons, instead of trying to find some common denominator approach to a program, each faction continues to go its way, with more, not less, splintering. The election made clear that the French people were against a lot of things (the Poujadists are against almost literally everything, taxes foremost), but didn't make clear that they were for anything.

PAKISTAN: The first constitution of "the Islamic republic of Pakistan" since the separation of India and Pakistan eight years ago, is a remarkable document in its proposed form. Pakistan will stay in the British Commonwealth of Nations, and will acknowledge Queen Elizabeth II as head of the commonwealth, but not as the sovereign of Pakistan. Power will be divided between the national assembly, in which East and West Pakistan are equally represented, and the provincial governments. The assembly has 300 members and the two provincial assemblies 150 members each. The arrangements will assure "state's rights," with the national body taking care of such areas as

national defense, foreign affairs and currency.

Other provisions offer rebuke even to the U.S. For example, women legislators will have ten seats in the national assembly, and five each in the provincial assemblies. No law is to be enacted which is repugnant to the Koran or Sunnah (holy laws). This means that gambling, prostitution and the consumption of alcoholic drinks and intoxicants are prohibited. Furthermore, no discrimination of any kind, on the basis of race, religion, caste, sex or place of birth is to be permitted.

WARM WARS: They're not cold and they're not hot. But people are getting hurt and the unrest at any one place could burst into a flame that would engulf the world.

The "Holy" Land, for example. Jordan is unable to control mobs, when they take a notion to go berserk. The country gets a 27-million-dollar a year subsidy from Britain, yet rioters cry, "Down with Britain!" But if Britain leaves, who comes in? Egypt and Israel continue their hit-and-run tactics. The UN has officially condemned Israel's foray into Syria, with a substantial taking of life.

Or look at Algeria. Every day, 30 or more lives lost. Ambush, bombing, arson, sabotage. And then the troops march and more bloodshed. Algeria belongs to France, and wants to get free of Paris. The unsettled political state of France won't help to solve the problem; with no government able to act firmly, decisively, there will always be troublemakers who will use the hurts of Algeria for their own ends.

Or look at Cyprus. Even with 2,000 additional British paratroopers on the scene—and held there mainly as a mobile reserve force to meet disturbances anywhere in the Middle East—there are killings.

Look at Formosa and the offshore islands. The guns are seldom silent in the Quemoy and Matsu area. For-

SWING-SHIFT CLASS: Workers on the 3:45 p.m. to midnight shift at Lockheed Aircraft Corp., Marietta, Ga. take time out during their supper period to study next week's Sunday-school lesson. These teachers cannot attend similar night meetings in their own churches. Some 35 are at these Thursday night classes. Right: R. W. Bangs reads the lesson; in front row: Mrs. Sara Mosely, Roy Goodwin, D. L. Dasal.



mosa's future is an uncertain one. If and when (a small if and a big when) Red China gets into the United Nations, what happens to Formosa?

• CHURCH NEWS •

JUNGLE MARTYRS: In the last few years, we had begun to forget that missionary work was often and usually more than a white-collar operation. There was some threat to personal comfort, we judged, but being a missionary looked like a pretty safe business. Then the news was flashed from Ecuador. Five American Protestant missionaries were attacked by hostile Auca Indians in the Amazonian jungles 100 miles southeast of Quito. They had gone in by plane to carry the Gospel, with the spirit of those who have dared to carry the Gospel for two millenniums. After long cultivation of the people through the dropping of gifts, they decided the Aucas were ready for a face-to-face meeting. And there, by their plundered plane, four bodies were found. One had been pierced by a lance. One was headless. The story became front-page material. Television and radio news flashes pieced together what had happened. The nation was stirred. And so in death as in life, Nathaniel Saint, Edward McCully, Peter Fleming, James Elliot and Roger Youderian witnessed to the compulsive power of faith. (A trust fund for the five widows and seven children is being set up, Dr. Raymond Edman of Wheaton College, chairman.)

H-BOMB EVANGELISM: Always there have been those who objected to scaring people into the Kingdom. Once it was hell in the beyond that did the scaring, now it is hell on earth. Dr. Ralph Overman, an atomic scientist from the Institute of Nuclear Studies, of Oak Ridge, Ky., told a Laymen's Leadership institute at Southern Baptist Theological Seminary that he objected to the idea that "the H-bomb will get you if you don't quick become a Christian." Furthermore, he said he was concerned about statements implying that "we are on the verge of a global catastrophe that will completely wipe out our civilization. I question this. Responsible scientists are not getting on this bandwagon. I'm under no illusions as to what an H-bomb can do, but we are not talking about the destruction of civilization." Dr. Overman said that because people were told an atomic bomb could destroy a square-mile area, and that the H-bomb is 1000 times more powerful, they have jumped to the conclusion that 1000 square miles could be destroyed by it. "It's more like ten miles," he said analytically, "H-bombs could destroy cities, but destroying civ-

ilization is something else." Small comfort!

Dr. Overman, a Baptist church official and Sunday-school teacher, suggested that "if you want to show a person your Christ, you cannot beat him over the head; you've got to love him into it."

MELISH: Church fights are always saddening. Big or little, they make a mockery of the Gospel. The fight at Holy Trinity Protestant Episcopal Church in Brooklyn was big, and the spectacle was appalling. The vestry had voted to replace the assistant rector, the Rev. William Howard Melish, for his support of pro-Communist activities. The Bishop appointed the Rev. Robert K. Thomas to serve as supply priest. Mr. Melish refused to pay any attention to his dismissal, and the next Sunday's service was a comedy of tragedies. Both ministers appeared. Both carried on what in this instance was paradoxical to call Holy Communion. Later, both conducted services of worship. Mr. Thomas made several unsuccessful attempts to stop Mr. Melish. When the latter would not be silenced, Mr. Thomas declared, "I refuse to make a mockery of this church and religion," and walked from the building followed by 40 parishioners. Mr. Melish apparently had no such compunctions—a piece of self-condemnation reminiscent of Solomon's sword uplifted over a babe claimed by two women. The one whose concern was for the child, not for herself, was adjudged the rightful mother.

RECIPROCITY? The Oklahoma City-Tulsa diocese of the Roman Catholic Church has launched "Operation Understanding," an extensive program to acquaint the two million non-Catholics in Oklahoma with the beliefs and practices of the Roman Catholic faith. Several thousand Catholic men and women will call at homes in Oklahoma. They will invite non-Catholics to attend open house scheduled in every Catholic church in the state on March 4. At this service, no questions will be asked or obligations imposed upon the visitors attending. Tours of the churches, with explanations, will be conducted for the guests. Visitors will be invited back to the churches three nights following to ask questions and be further informed about the Catholic Church.

We're for that, and for any attempt to provide understanding between faiths. And now, if the Protestant churches plan an open house, they can expect Roman Catholics to reciprocate? We wonder!

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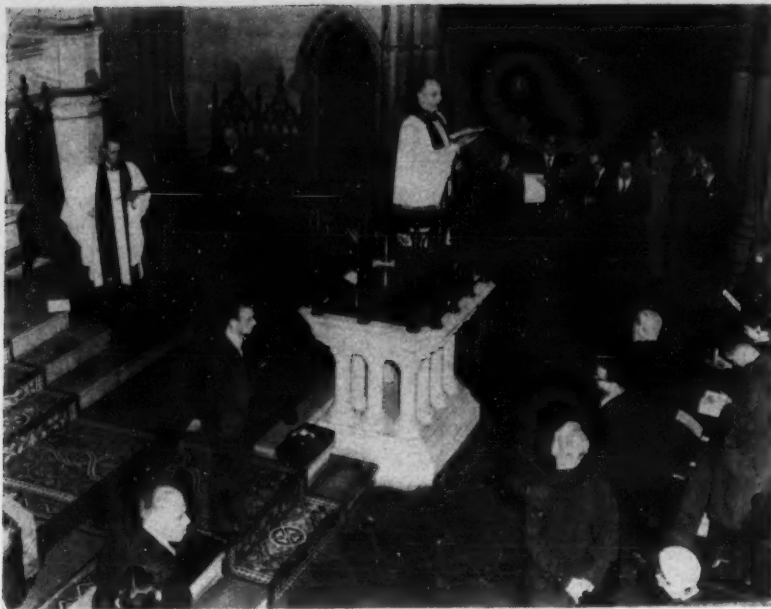
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UNUSUAL is this spectacle of two clergymen carrying on services at the same time in the same sanctuary. The Rev. William Howard Melish, ousted assistant rector of Holy Trinity Protestant Episcopal Church, Brooklyn, N. Y. defied his bishop, the vestry and a lockout to conduct regular Sunday services. Mr. Melish is leading in prayer at the altar, left, while the Rev. Robert K. Thomas, a supply priest sent by the bishop, reads from the pulpit. At prayer desk, left rear, is the father of the embattled rector, Dr. John Howard Melish, who was ousted in 1949 from Holy Trinity for the alleged pro-leftist activities of his son. See item "Melish" on page 12.

of the Presbyterian Church, U.S.A., told the second annual Interdenominational Every Member Canvass Conference that we need to get rid of some of our "flimsy" motivations for giving. "Our response to the love of Christ is the foundation for giving," he said. "When the individual realizes what God has done for him, he is thankful, and he reaches out in response with that which is in his heart." We give a vigorous nod there.

But we don't go along when he says, "One should give and not know where it goes." Personally, we think one should give, and that the more one can know about where the gift goes and what the gift accomplishes, the better. There is of course the need of the giver to give. But, there is also a need for the gift to be given. Take away the need for the gift, and what's the logic for giving? The giver needs to give because the receiver needs to receive. And if giving is purposeful, as it must be to make sense, why attempt to hide the purpose?

IN BRIEF: Rep. William T. Granahan (D., Pa.) has introduced a bill in the House to have Good Friday declared a national legal holiday. . . . The Church of the Nazarene is expanding its world missionary operations to include For-

mosa and to extend its present work in Africa and Japan. . . . Episcopalians are putting up a welcome sign with a tract rack (one tract will include a map locating every Episcopal church in the state and listing hours of services) in the Union Railroad Station in Providence, R. I. . . . The Methodist, Radio and Film Commission is releasing a series of 13 half-hour dramatic television programs, "The Way," produced at a cost of more than a quarter of a million dollars. . . . American Baptist Convention members have made possible the freedom and rehabilitation of some 1,047 persons, some from countries behind the Iron Curtain, by giving job and home assurances. . . . The World Council of Churches resettled 12,285 in 1955. . . . In six months alone, one Detroit Lutheran Church provided job and home assurances for 24 refugee families.

An "Operation Fellowship" program among young Methodists will use pop-corn and "bebop" parties to reach the "drug store, poolhall and country-club crowds." . . . May, 1958, has been set as the tentative date for merger of Presbyterian Church, U.S.A. and the United Presbyterian Church of North America.

American evangelist and faith healer Oral Roberts ran into trouble with

health officers in his Manila campaign; they contended that his rallies attracted many persons suffering from a communicable disease (!). . . . A Roman Catholic priest in Naples, Italy, is planning to establish a home for gangsters deported from the U.S. whom he hopes to transform into honest workers. . . . Billy Graham begins his Richmond, Va., crusade on April 29; following that, Oklahoma City in June, and Louisville, Ky., in October. . . . Pastors' wives: a helpful little magazine called the *Shepherdess* is published just for you at 417 Commerce St., Nashville, Tenn.

● TEMPERANCE ●

AIRLINES: While many religious and temperance groups have been urging the Civil Aeronautics Board to ban the serving of liquor in domestic passenger aircraft, on moral, safety and other grounds, North American Airlines went at it from another angle. Seeking to launch a new air coach service to Europe, North American had proposed offering the trip at less than half the lowest fares now prevailing. Trans-World and Pan American protested. They said that granting low air coach fares would increase subsidy costs to taxpayers for maintenance of scheduled first-class flights. Retorted North American, if American commercial airlines stopped serving free champagne and liquor to trans-Atlantic passengers, the subsidy bill would be reduced! Since, said the the NA petition, American overseas passenger operations are conducted at a loss which the taxpayers foot through subsidies, the free liquor is actually being served at the taxpayers' expense.

OKLAHOMA: Oklahoma United Drys filed petitions with 137,000 names, demanding county option elections on outlawing 3.2 beer in the state. The opposition immediately set out to have enough names on the petitions disallowed to push the total down below the 91,379 signatures needed to bring the question to a vote of the people. The brewing industry organization filed a 20-point protest with the Secretary of State. That's to be expected. The fact that interests us is the name of this new organization formed just for this purpose. They call it Oklahoma United. The similarity to the name of the Dry organization is something more than coincidental, and can only be intended to confuse the voters if, as even their name apparently suggests, the brewers expect to lose the petition fight. One brewer said, "If the professional drys are successful"—and so on. Which makes us wonder just what is a professional dry. And whether the vets are all amateurs.



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Editorially Speaking...

• HOMER RODEHEAVER

HOMER RODEHEAVER, the most widely traveled and famous of all gospel song leaders, never reached the vacation that he had planned. He just kept right on at the great and joyous business of living and serving until, on December 18th of last year, he heard and accepted the invitation, "It is enough—come up higher." Now his voice and trombone are silenced, but they will not soon be forgotten.

Homer Rodeheaver was associated with Billy Sunday for 20 years. He led the mass singing in the greatest of the Sunday campaigns, including Pittsburgh and New York. I have listened to music directors, past and present, round the world, but never have I heard or known the equal of this "musical missionary"—that was the title Homer gave himself.

But Homer Rodeheaver was more than a "musical missionary." He was an administrator and a social statesman. He organized and conducted a great publishing and recording company with headquarters at Winona Lake, Indiana, where also he founded the Summer School for Sacred Music. Only a few years ago he established a ranch for underprivileged boys at Palatka, Florida. For years he was associated in community song programs with the National Broadcasting Company and the Columbia Broadcasting System.

Homer's beginnings in music found him playing the trombone with the Fourth Tennessee Regiment in Cuba during the Spanish-American War. And he got a boy's satisfaction out of the fact that, in World War II, he was "the only fella who ever played the slide trombone over the German lines in an airplane!"

And now he is playing a new instrument at even higher altitudes. This world will never be quite the same to a multitude of people, men and women of all ages and degrees who knew and loved him, but they do know where to find him.

• MADAME CHIANG'S CONFESSION OF FAITH

MADAME Chiang Kai-shek has written a little book that is the finest declaration of personal Christian faith and experience that I have read in a generation. The title is "The Sure Victory" (Revell, \$1). It is heart-warming, poignant, eloquent and convincing. Unmistakably, it comes from the innermost being of the remarkable woman who has written it—and whatever else may be said about her, Madame Chiang is one of the most remarkable women of the century.

In these crowded human interest pages, she tells the story of her husband's conversion to Christianity

and of the spiritual life into which they have entered so completely together. Madame Chiang's journeys have covered the world. She has been co-partner with the Generalissimo in the major events of international statesmanship before, through and since World War II. She was by his side at the Cairo conference. Risking her life, she went to him when he was a prisoner of the young war lord in the Province of Sian. As no other woman in high position since Queen Victoria, she has been responsible for the well-being of millions of her fellow humans. This immense little volume is the testament of her searching soul.

Something poignant has now been added to the publication of Madame Chiang's book—it was written under the inspiration of the visit to Formosa and Taipei of Grace Oursler, widow of Fulton Oursler. Mrs. Oursler made her journey to the Far East for the one purpose of persuading Madame Chiang to tell her story, and she came back with the manuscript. I write this editorial with the announcement before me of Grace Oursler's death. This then, the last of her many worthy literary accomplishments, may well be her most important.

• CONTENTED SUICIDES!

GERALD BAILEY is an observer at the United Nations for the Religious Society of Friends of Great Britain. Recently he returned from a 25-day tour of Communist China. He was a member of the Quaker delegation invited by the Peiping Government to make this visit.

Mr. Bailey had this to say in his first release to the public: "In the broadest sense, the Chinese people seem to be satisfied with their government." And he went on: "It is honest and responsible as compared with the preceding regime . . . it has given the country internal peace for the first time in the memory of the living." And then came these remarkable statements: "The price of all this may be the slow destruction of the individual personality, but if this be true, the Chinese do not seem to be aware of it."

Describing the waterfront in Shanghai, he commented: "It is almost deserted now. The big buildings along the Bund are for the most part empty shells. Six hundred thousand persons, one quarter of the city's labor force, are unemployed." Also Mr. Bailey reported that large numbers of the people of Shanghai are resorting to suicide. They prefer death at their own hands to forced expulsion from their ancestral homes. Suicide does seem a strange way in which to express the satisfaction Mr. Bailey reports!

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



Catherine Marshall, author of best-seller "A Man Called Peter," with her son, Peter John.

WHAT THIS WORLD NEEDS

By CATHERINE MARSHALL

*Did this make the
difference between
the first Geneva
Conference and the
second, and save the
day for the British
at Dunkerque?*

ON November 16, the day that the Geneva Conference of Foreign Ministers ended, the Washington *Evening Star* carried this headline: GENEVA PARLEY ENDING IN COMPLETE FAILURE. It was hard to read the dismal reports of this second Geneva Conference without the thought, "What lies ahead for the free world now?" It was a thought suffused with an emotion tinged with panic.

But individuals and nations have been backed into corners before. Let me choose, almost at random, an example from recent history. Do you remember Dunkerque? It was the year 1940. The whole British Expeditionary Force appeared to be lost. Some 350,000 young Britishers were penned into a corridor thirty miles wide. They were unprotected by planes or tanks. Completely cut off by land, their only outlet was a burning port with a single pier

left. While Hitler shouted for total annihilation, Winston Churchill went on the BBC and told the people of Britain the grim truth. Only a miracle could save their sons and brothers and husbands. He asked them to go to their cathedrals, synagogues and churches and ask for that miracle.

They went—by the thousands. What did they do in the churches and cathedrals? They admitted that human resources had failed; they waited on an Almighty God for a help beyond human resources; they presented themselves as channels and instruments for that help beyond themselves.

The miracle happened. I use the word "miracle" advisedly. Up to that time the weather over the English Channel had been clear, perfect for German bombing and strafing. Then suddenly, the weather changed. For

(Continued on next page)

five days and five nights a thick impenetrable fog hung over the 350,000 men and the single pier. Yet the sea was calm and smooth like a millpond, with only a lazy ground swell.

But that was not the real miracle; the weather merely set the stage. The real miracle was what happened in the heart of the average citizen. Perhaps it could best be described in the majestic words of an Old Testament prophet: "The Spirit of the Lord entered into me and set me upon my feet." Almost overnight the people of that tight, trouble-besought little island were welded into one people. Self and selfishness were forgotten. As in any real miracle, the forces of God and man were joined; man became God's instrument for His purpose. Out of every village and hamlet on the English coast sprang any fishing boat or smack or barge or yacht that was seaworthy. Old men and boys took to the sea. The Strait of Dover was black with tiny craft. And though many young men died, 200,000 came home to England alive.

I don't know how historians of the twenty-first century will write this story, what twist they will give it. I only know there was something there which we cannot write off to "circumstances"—something unexplainable.

The story has about it the feel of an Old Testament saga. The writers of that extraordinary document that is our Old Testament believed in a Power beyond human resources. They believed in an omnipotent God. We, in this century, have all but lost that belief. We have been enamored of man, preoccupied with man to the practical exclusion of God, whatever our religious lip-service.

Large segments of our people—let us be realistic here—have not even been sure that a God exists, much less that He is a personal God or has any real power. And so for 250 years, the so-called Christian world has really been a secular world.

But now it is becoming clear to all of us that the twin pillars of humanism and natural science on which this secular civilization has rested, have not the power to solve our problems. Science cannot solve our dilemma. Its dazzling successes have brought us to the brink of total annihilation. And the other pillar, humanism—the belief that man can save himself, that man's salvation lies in the direction of education—intellectual, cultural, sociological, and scientific—has failed, it now seems evident.

That humanism is not the answer, the greatest minds of our time are now agreed. This is true even of those who started out with a deep and optimistic belief in humanism. I think, for example, of the title of H. G. Wells' last book, "Mind at the End of Its Tether." There is the change in the thinking of

men like Aldous Huxley and C. E. M. Joad. I think of Bertrand Russell's recent coy references to "that dirty word, love . . . Christian love." Recently, I heard Paul Tillich speak in Washington—Tillich, famous German-born philosopher and theologian, now of Harvard. Professor Tillich defined humanism as trying to "close the gap between the difference between what man is and what he should be by training and inspiration." But he went on to say that any hope that this gap can be thus closed "has been destroyed historically by two world wars, educated man's cruelty to man, and psychoanalysis which has discovered basic anxiety as a part of man's creaturehood."

Since man has never been able to

Manifestations

In velvet slippers soft as dew,
Spring quietly slips into our view
And paints a verdant fringe on all the trees
With carpets of flowers up to their knees.
We gaze in rapture and our spirit sings,
As we sense the presence of greater things.
We know by these that there is a plan
For the spiritual growth of every man.
He's gone ahead in science and art,
But has not kept pace within his heart
With the need for character and the will to be
Understanding as well as free.
How can we, then, with indifferent nod,
Forget the evidence of God?
—Mildred Glover Wilhelm

save himself by lifting himself by his own boot-straps, and if science alone cannot save us, then where do we go from here?

Accidentally perhaps, we stumbled on part of the answer last summer. There was all the difference of daylight and night between the atmosphere of the first Geneva Conference of July 18-23, and the second conference of November. The columnists have all but written themselves out trying to analyze the difference. Was it mostly just the ramifications of the President's heart attack? Was the Russian attitude of the July conference purely an act?

I know what I believe about this, though I cannot prove it.

President Eisenhower had seemed somewhat afraid of the conference at the summit. He had certainly not sought it. And so on Friday, July 15 at 8:15 P.M., he went on radio and TV networks, and in a fifteen-minute talk requested of the American people prayer about it, for help beyond ourselves. When a President makes such a request, there are always those cynics around who feel that the request is merely offered as a political sop to the still-religious segment of our people.

How many Americans take such a request seriously and do actually spend some time in prayer, we have no way of knowing. I do know that in Washington some groups *did* keep prayer vigils. I know of one church where there was a two-hour-a-day prayer vigil for one week, specifically asking God's help and blessing for the conference at the summit. Thousands of worshiping congregations were led in prayer about it during that week end.

And the result? It would be hard to be over-enthusiastic or unrealistic now in retrospect. Yet the fact remains that there was something added, something new, something unprecedented, something beyond protocol-encrusted standards during those July days in Geneva that even hardened diplomats had never witnessed before.

Why could not we build something constructive on that new spirit at the second Geneva conference? Once again I can't prove what I believe. But I believe that our national attitude bathed the conference of foreign ministers in negativism from the start. And I personally know of no groups who prayed fervently and deliberately for this second conference. Our attitude was rather, "Let the foreign ministers slug it out." And they did!

Was this a coincidence? How can we tell? Unfortunately, it is possible to control or measure scientifically spiritual phenomena only up to a point. In the end, one is convinced only as the result of one's personal experience that there is help outside oneself. I am convinced, because I have had too many such experiences to tag them "coincidences."

Let me tell you one. In November, 1953, I was in Hollywood for a month of script conference on "A Man Called Peter." I was well aware that making this particular book into the kind of movie I wanted it to be was a calculated risk. Twentieth Century-Fox was not sure that it could be done; much less that such a motion picture would be a success.

ON the day before the conferences were to begin, I began to have a strong, undeniable inner feeling that I should ask that the first conference begin with prayer. My reaction to this thought was violently negative. I argued with God in quite unorthodox fashion, "You surely can't mean this! How could You ask such a thing of me? The last thing in the world I want is to appear ridiculously pious to these people in Hollywood. I'm quite sure that such a thing has never been suggested before on the Twentieth Century-Fox lot."

But my arguing did no good. There it was—take it or leave it. I felt that I

(Continued on page 34)

IN THE FULLNESS OF TIME

By FAITH BALDWIN

WRITING as I do now, in the midst of a busy season—and what season isn't busy?—I think about the increasing tensions and pressures in our world, and in our bodies, minds and spirits. It seems to me that never has our haste, hurry and impatience been as marked as it is now. I sometimes feel that we are like sheep rushing headlong off the edge of a cliff into some bottomless abyss.

I know few really relaxed people. Some who appear calm on the outside are not really so inwardly. Nor do people seem to have time for each other. "Think I'll go visiting," the elder ladies of my youth would say. Then they'd put on their bonnets, sally forth and come back looking refreshed and stimulated. Nowadays people will drop in, saying, "I can't stay a moment." Or a young woman will come for tea—and halfway through the second cup she will suddenly fly out the front door because she has to be home for a phone call, or has to catch a train.

(Continued on page 64)



DICK OTT



Assembly-line furniture plant employing 150 students manufactures chests and desks, grosses \$600,000 annually.

The College with a

Work-study plans are in
force in several colleges,
but few have been as
successful financially
as Southern Missionary's



Almost all students work, attending classes in the morning, working afternoons. With 75 professors, enrollment is limited to 600. Scholastic standards are high.

EIGHTEEN miles east of Chattanooga, Tennessee, stands Southern Missionary College, a small liberal arts school that has brought about a remarkable revolution in the work-study plan of education. It has actually lifted itself into the multimillion-dollar class, and what it has learned may prove valuable to scores of other colleges throughout the country.

Southern Missionary has violated most of the rules by which a college ought to operate. It will register and educate a student, regardless of his ability to pay. Even more startling, it frequently reverses the procedure and *pays the student!* And what's more, makes money doing so.

Each year the school turns out approximately 100 well-trained graduates and more than \$2,300,000 worth

of top-grade manufactured goods, with students pocketing some \$400,000 annually in earnings to help pay for their tuition, board, and room. How this works is interesting.

Most self-help colleges pay their student workers not more than 30 to 70 cents an hour, and even so they often lose money and are able to continue only because they are endowed. Southern Missionary pays from 75 cents to \$2.50 an hour, and shows a tidy profit in every industry it operates.

The businesses are incorporated under their own charter as College Industries, Inc. This tax-paying corporation includes an assembly-line furniture plant manufacturing chests and desks, a cabinet shop producing church furniture and institutional laboratory furniture, one of the largest

broom factories in the Southeast, a printing plant, a modern dairy and creamery, a commercial laundry and dry cleaning establishment, a department store, an automobile service center, and a score of smaller businesses and commercial offices. Their products are sold on the competitive market, with Southern Missionary salesmen covering major outlets in every eastern state.

LARGEST of the industries is the furniture factory which employs 150 students and does an annual gross business of \$600,000. The broom factory annually produces \$400,000 worth of brooms and mops, and employs 75 to 100 students. About 40 students work in the college press, which grosses more than \$100,000



Printing plant, dairy, laundry, department store, automobile service center all help students pay expenses.

Built-in Pocketbook



When Kenneth A. Wright came as president in 1943, enrollment stood at 121.



Charles Fleming, Jr., his assistant, attributes success to incentive plan.

By
CECIL
COFFEY

each year. The laundry, also grossing more than \$100,000 annually, employs 45 students who do all the laundry work for six hotels and 42 motels in the Chattanooga area; in addition, it operates a linen and dry-cleaning service. The dairy supplies Chattanooga supermarkets, as well as the college community. The cabinet shop, newest of the industries, has already built the laboratory furniture for new science buildings at two other schools.

The industries operate on two 4-hour shifts, with some adding a third. Most students attend classes from 7:30 A.M. to 12:30 P.M. and work in the afternoon. Those registered for a full course load of 16 semester hours are permitted to work up to 20 hours a week; a few exceptional older students are eligible to work 25 hours.

With total charges for the school year amounting to approximately \$1000, a student working 20 hours a week at \$1 an hour will earn \$720 of this while taking a full course load; by working two 4-hour shifts for 14 weeks during the summer, when he is not in school, his earnings for the year will total \$1280. Allowing \$180 for room and board during the summer, the student will have a cash surplus of \$100—plus a year of college paid for. Some, of course, do even better.

NO student is required to work, but few are admitted who don't want to. More than 80 per cent earn at least one fourth of their entire expenses, while 25 per cent work all their way. The only non-students regularly employed by the industries are supervisors

and specialists in highly technical positions. By limiting the enrollment the college is able to hire every student who asks for work.

Southern Missionary has less than \$1000 available each year for scholarships. Most of this goes to promising freshmen in \$50 sums. Loans are discouraged, though the college has a few thousand dollars available for emergencies. Even potential donors are invited to give to the industrial program, rather than to the scholarship and loan funds. Friends of the college who have recently offered assistance are being encouraged to help equip a book bindery, the next industrial project to be undertaken.

Southern Missionary industries state frankly that everything is manufac-

(Continued on page 76)

THE JUNGLE'S

A retired seaman recalls the day when faith—someone else's—saved his life.

By L. F. HANSEN

THE BARQUE *Cromwell*, bound from Calcutta to New York with 1800 tons of cargo, had drifted onto a coral reef off the coast of Madagascar during a calm.

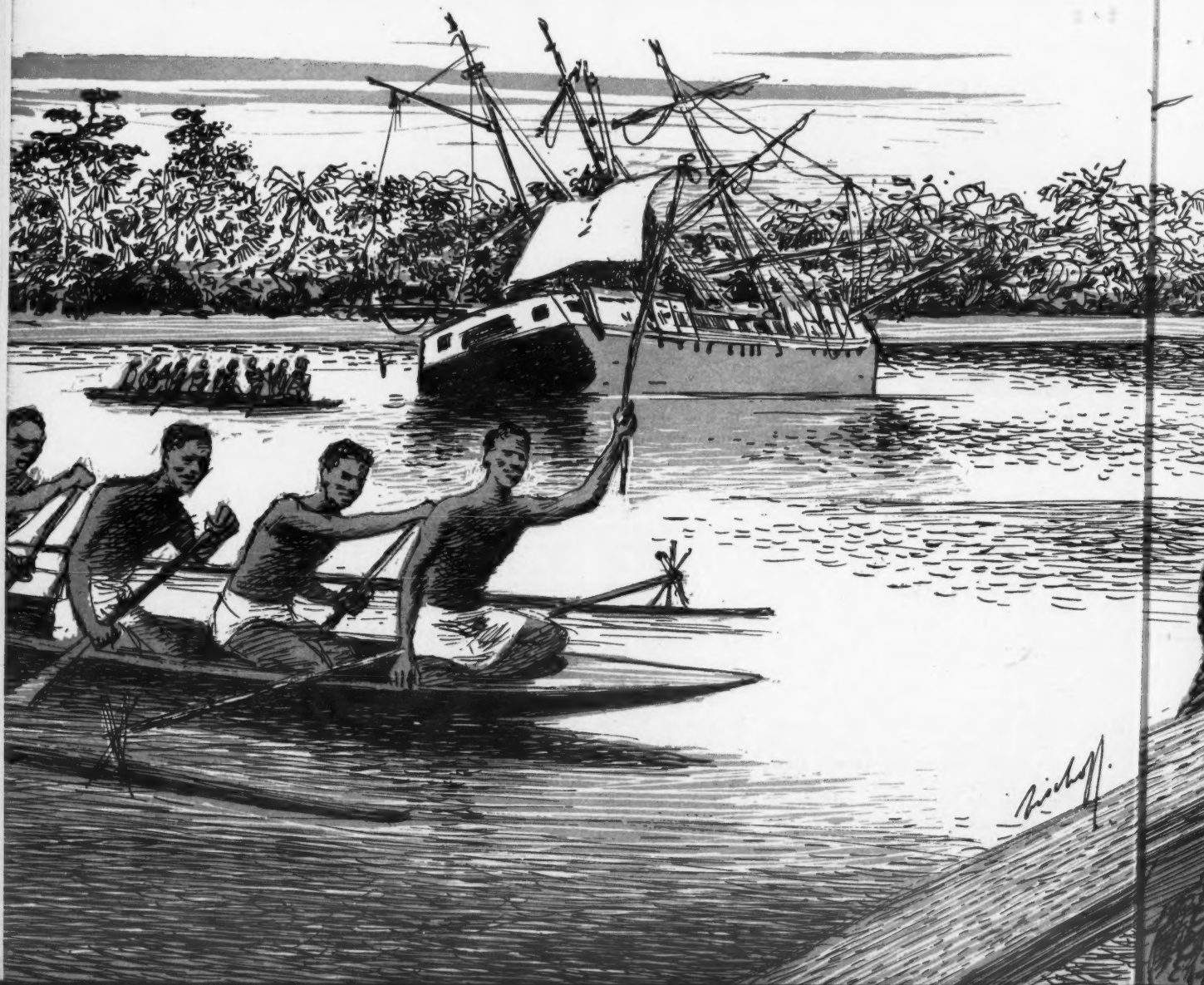
The natives on that part of the coast had an unsavory reputation among mariners, and when the *Cromwell* stranded they attempted to board her, but were driven off by the crew. The ship was eventually abandoned and given up as a total loss.

Lloyds, the underwriters, trying to minimize their loss, had chartered our ship, the *Serapis*, to

endeavor to salvage as much of the cargo and ship's gear as possible. We had called at Mauritius, where their agent, Mr. O'Rory, had joined us, together with a score of Mauritian natives with several canoes.

As we dropped anchor about a half mile from the wrecked vessel, a canoe, manned by a dozen natives and showing a white flag, came round her stern pulling rapidly toward us.

The agent began running excitedly up and down the deck, brandishing a revolver. "Shoot them, Captain! Shoot" (Continued on page 24)



S **SECRET**

ILLUSTRATOR:
HERMAN BISCHOFF

"Shoot them, Captain,"
he yelled. "They've
plundered the ship!"



Lines of a Layman

EVERY CHRISTIAN A MISSIONARY

J. C. Penney



ABOVE everything else, to be a Christian is a "Way of Life," and its ultimate test is whether it produces Christlike men—men who have faith—men who yield their lives in service—men who love others as they love themselves. The supreme question every one of us has to face is, "Am I willing to pay the price required of the man who would be a Christian?" Some in Jesus' own day could not do it. The rich young ruler who came seeking the way of eternal life and the scribe who said, "Teacher, I will follow thee whithersoever thou goest," could not pay the price. The plain truth of the matter is, being a Christian is the most exacting business in the world. From the early Christians, down through the age of martyrs to the concentration camps of Nazi Germany and Communist Russia there have always been those who counted it a high privilege to meet whatever demands the hour might present. From the day when Jesus bade His little band of followers go into every clime and make disciples of all nations there have been those who cheerfully obeyed Him to the letter. They endured loneliness, separation from home and kindred, hardship, toil without ceasing, maltreatment, and sometimes death at the hands of those whom they wished to help. You and I may not have been called to serve Christ and humanity in a foreign land, but let there be no doubt about our having been called. Each of us, the missionary, the minister, and the layman have the same priceless gift to lay upon the altar of service—a LIFE! That is the matter of primary importance; where it shall be used is secondary. When it is surrendered, and there is a willingness to pay the price, God will certainly find a place for it.

them!" he yelled. "They've plundered the ship!"

"We will honor the white flag," said Captain Winter sternly.

Somewhat subdued, O'Rory said, "It's a ruse, Captain. It's a ruse! Next you know we'll have a shower of poisoned arrows among us that may kill half of the crew."

The captain was in a quandary. He was a highly religious man who abhorred any form of violence, but he knew that he must safeguard the lives of his men. When a second canoe rounded a point of land, he gave orders to fire a shot over their heads. To our intense relief the canoes turned immediately and disappeared, at this warning.

Seen from our vessel, the stranded ship appeared not to be seriously damaged and the captain began salvage operations immediately.

The time was October—month of the change of the monsoons, with sudden and severe gales. One heavy squall might pound the *Cromwell* to pieces on the dangerous reef.

While work was in progress, we apprentices—there were four of us—took

turns during the daytime patrolling the beach on the lookout for savages. We had orders to fire our revolvers at any sign of natives.

Ben Stevens and I had the first turn of duty. Ben was exceedingly fat and was nicknamed "Porky." Words cannot describe our feeling of importance. Were ever two boys assigned such a task of responsibility?

With revolvers cocked we eyed the mysterious interior in search of lurking enemies. As we tramped manfully up and down before the dark fringe of the jungle we felt that the lives of our captain and shipmates depended on our bravery and vigilance. We had little fear of being attacked; most natives had a superstitious dread of firearms.

THREE days passed. The transshipment of the cargo was difficult and we averaged not much more than a hundred tons daily. It worried the captain who scrutinized the barometer with anxious eyes.

On the fourth day Porky and I relieved our mates after dinner as usual and received our revolvers. It was a blazing hot day and we had now be-

come weary of our outpost duties. Three days with the senses keyed up to the highest pitch and not so much as a rustle in the leaves, had made us tired and dispirited. What at first had been a glorious adventure now became a meaningless and unnecessary burden.

Part of our patrol took us around a point and out of sight of the ship. Presently Porky and I decided to go into the fringe of the trees and sit in the cool shade for a few precious moments. We came out greatly refreshed. Naturally we soon repeated the pleasant experience. This time we lay back luxuriously—and promptly fell asleep.

I was awakened by a none too gentle kick in my ribs and saw to my horror that we were surrounded by several natives. Pointing our own guns at us in a businesslike manner, they motioned us into the jungle.

We jumped up, ready to scream for help. But the threatening revolvers sealed our lips. Resistance was hopeless. We tottered with shaking limbs along a narrow path and were quickly swallowed up in the dark jungle. They had probably been watching us every day, waiting for an opportunity to overpower us.

For a few moments of stolen indolence we had broken the trust imposed in us. We would probably pay with our lives, to say nothing of our shipmates.

Our captors laughed and jabbered, and I shuddered at the interest they appeared to take in my fat friend. I moved as if in a daze. Was it all a hideous nightmare from which I would shortly awaken? My lips trembled, but I did not cry—not yet.

After walking for nearly an hour we came to a clearing. It was like an oasis in the gloomy forest and would at any other time have thrilled us with pleasure.

On the bank of a river, amid a profusion of tropical vegetation, a large village was situated. There were raffia and fan palms, breadfruit, giant bamboo and mangroves, multi-colored hibiscus and many other tropical flowers. Each hut was surrounded by a small garden with yams, rice and sugarcane. The look of domesticity was further enhanced by a large number of pigs, goats and fowl.

I had read stories of cannibals; how their victims were received with the beating of tom-toms, yelling and dancing. We were surprised that there was no such welcome for us. As we walked through the village the natives looked at us with idle curiosity.

We approached a big, well-built house and were shown into a large room, scantily furnished with a number of benches like a classroom. The room was deadily quiet and we trembled

(Continued on page 33)



The Garden of Gethsemane and the Basilica of all Nations.

"WHERE will you go when springtime comes again?" ask friends who know of my insatiable wanderlust. The question sets me dreaming.

It is a lovely, lovely land I go back to in my mind, where, when winter is past, rain over and gone, bright and colorful wild flowers march in gorgeous floral procession upon its hills and down through its valleys, not hundreds of petaled beauties but 2500 varieties of them. Everywhere anemones, the "lilies of the field," red, pink and white, spring from a floor of stony soil, their showy heads nodding above and around creamy boulders in soft breezes blowing in from the Mediterranean. Lined by willows and tamarisk, the solitary Jordan winds through a weird, steeply-deep, bleached ditch; the Salt Sea shimmers and glows silver-white while the noonday Syrian sun beams upon it relentlessly.

Almost every little hill carries on its crest

WHEN SPRINGTIME COMES AGAIN



The loveliest place to visit in Spring,
says this noted traveler and author of

books on the area, is the Holy Land

By HARRIET-LOUISE H. PATTERSON

MARCH 1956

either the ghost of a storied Bible city or a present-day village of boxlike, white stone houses resembling a children's toy town.

Oxen and camel unequally yoked to surefooted, nimble-kneed donkeys draw primitive wooden plows through its earth as in the Bible days. Along narrow goat paths and over mountain trails stroll shepherds, modern embodiments of the Good Shepherd, clad in loose woolen garments and goat hair crowns, leading slow-moving flocks of fat-tailed sheep and silky black goats toward greener pastures and "still waters."

TENDRILS of young grapes lie on the ground. Everywhere gray-green olive trees, sprawling thickset figs, blossoming glossy pomegranates and pink and white oleanders contrast with dark cypress and tall date palms with their waving plumes. They cover this land in a coat of many greens.

A snow-capped mountain dome is clearly visible in sunshine or moonlight; after seeing Hermon with its extreme elevation, its endless snowfields, its isolation, one can never doubt it is the "high mountain apart" into which Jesus withdrew with His disciples.

This land has two towns especially dear to Christian hearts: Bethlehem, the city of Jesus' birth, and Nazareth, the home of His young manhood. And Galilee? This small, pear-shaped lake is as blue and beautiful as one's dreams of it. At dawn, fishermen still let down their nets into the lucid waters and draw them (Continued on page 91)

Pigs in the Dahlias



JOHN GRETZER

Clara didn't think the smartly
dressed girl was right for her
farm-bred son, but then Ann licked the
mixing bowl and caught a runaway pig

By LILLIAN LEE CORBETT

CLARA SYKES looked at the beautiful kitchen cabinets, and rubbed her hand caressingly over the gleaming double sink in her compact U-shaped kitchen. Unconsciously her eyes looked through the window toward the old kitchen across the way.

Twenty years ago she had begun building this house in her mind. In a few more weeks she would stand at this sink and see through the bare trees the outgrown spacious kitchen in the old house. The wood range with its soot and smoke on windy days would sit there, a reminder of another era. The fireplace with its two rocking chairs before it would be left lonely with silence and memories.

She pushed the thoughts away. This lovely little house was a place for new loves, new beginnings.

Across the field she saw Joe coming to dinner, walking

CHRISTIAN HERALD



Ann stood there looking as if she wanted to be kissed. "Love her a lot and let her be part of us," Joey had begged. Clara hugged her.

slowly. She knew he would be looking proudly, solicitously over the farm. She hurried back to the old house. The tantalizing odor of baked ham and apples welcomed her into the warm kitchen. She opened the oven door and pricked a spicy apple until the warm juice ran down. Satisfied with its tenderness, she pushed the pan to the back of the old wood range to simmer while she baked the biscuits. She was mixing biscuit dough when Joe entered with the mail.

"Smells good!" He laid the mail on the table and went to wash up. Coming back he picked up a letter and seated himself in a rocking chair beside the fire. "From Joey. A day early."

"Do you suppose something is wrong?"

"Probably wants you to send something that he forgot."

Joe was opening the letter and his monotone voice started:

"Dear Mom and Dad: Bob and I got back to school about 11:00 Sunday night. We had a good trip up. Traffic as usual, but we took Route 441 and avoided much of it. It was a wonderful weekend. We brought Ann and Kay back with us from their homes, and Ann and I did some planning that was rather spontaneous. That is why my letter is written tonight instead of tomorrow, my regular time for writing.

"I hope you will be prepared for this announcement. Ann and I are getting married in March instead of waiting the year as we had planned when we talked with you. You know that she finishes next week. It is working out beautifully, because March will be here in three months.

"Things may seem a little (Continued on next page)

where it came from

By WEBB B. GARRISON

stumbling block

Hunting was a highly-developed art in New Testament times. So it was natural for Paul to use expressions based on it. Wishing to indicate the need for helping one another, he warned Christians not to put a *skandalon* (spring of a trap) in a brother's path.

Since men of the sixteenth century were not familiar with the *skandalon*, Biblical translator William Tyndale converted the old hunting term into a reference that fitted his own times. It is likely that the scholar himself coined the term *stumbling-block*, having probably seen men trip over debris scattered in the alleys of Oxford and Cambridge. Other writers—such as Thomas Hobbes, Thomas Macaulay, Christopher Marlowe and Shakespeare—seized upon the vivid phrase.

Translators of the King James version used the expression no less than eleven times. Permanently hammered into everyday speech,

"stumbling-block" has come to designate any obstacle or cause of error.

a thorn in the flesh

Few sections of the world equal the Holy Land in the variety and number of its prickly plants. At least two hundred species of shrubs and trees in this area carry thorns. Some of them, like the acacia and the buckhorn, present difficulties to the traveler.

In New Testament times, it was a common occurrence for a traveler to brush up against one of these plants. Sometimes a thorn would break off, leaving its point embedded in the flesh. Hence Paul's readers had no difficulty in understanding his meaning when he described a source of personal vexation as a "thorn in the flesh" (2 Cor. 12:7).

Even in those lands where thorn bushes are not abundant, the forceful Biblical phrase is still widely used to designate any persistent problem, any nagging trouble.

confused for you at first, but we are coming down to talk them through with you Friday. You are not to worry about the financial part of this because we have planned things so that we can swing our own load. Ann knows all about our background. She's seen it. And she belongs, even though you may not think so. Forget the fur coat and the diamond bracelet when we arrive Friday, because she is a sweet little girl—like Ella would have been if she had lived. Just love her a lot, and let her be a part of us. That is all she and I ask. Love, Joey."

Joe looked up at Clara, who stood spoon in hand, looking at him, her face a little pale.

"Now, Mother, don't look that way. It's going to be all right. Young folks have to settle their own problems and make their own plans."

"But Joey doesn't have any plans. He doesn't even have a job in view. Fur coats won't last."

"Diamonds will."

"Be serious, Joe! I had doubts when they planned to wait a year. Now

what will ever become of them? He can't keep her in the way she's been brought up." Her chin was quivering, and the silly tears refused to stay put.

"They'll make it, Mother. Let's give them a chance."

"That's what I'm trying to do—give them a chance!" She sat quietly down on the arm of the old rocking chair, heedless of the flour that was rubbing off on her pretty starched apron and falling on Joe's wool mackinaw.

NOW, Mother. Remember she's two years older than you were and Joey is older than I was when we were married. They'll both be college graduates, and neither of us had that." He patted her hand affectionately.

"But he has no job, and no emergency fund." She slipped off the chair arm and put the biscuits into the oven, poking the fire in the old range.

"Clara, did we have an emergency fund when we were married? Do you recall that I owed the bank two hundred dollars, that we had to pay that back before we had anything, and

there was a depression on? Do you recall what two hundred dollars looked like then?"

"Yes, I remember, Joe. But things were so different then. No one had money, everyone was in debt. We were young, you had your farm, and we had plans and hope."

"They're young, they're in love, and they're making plans."

"You make it sound so simple, Joe. Maybe things will be all right." But in her heart she wondered. She had been so thankful for food and shelter when she saw the frightened multitudes of the 1930's. She had never wanted diamonds and mink. Her prayers had been for a way to pay little Ella's doctor bills, and after that the old house painted, a few improvements, flowers, a crop that would help care for extra things for the home, a lovely pasture, a few sheep, and then time for a few things that meant so much to her.

But more than anything she was always planning for Joey's education. How she had prayed, and worked and planned for a way to give him the chance that had not been hers. Then maybe Joey could do some of the things for the community that needed so much to be done. It needed youth, strength, energy. But soon Joey would be graduating and he would be going away. Diamonds and furs!

She had had no time for frivolity, no patience for it. There were so many things that needed to be righted. She had struggled for Joey and he had fallen in love with a girl who had to have diamonds!

Maybe it was a little thing, but little things made her bristle more than the droughts, floods, panic and heartaches. The little things could have been avoided, and she had no control over the big things. A cow gnawing a rose bush to the ground when the buds were ready to pop with floods of color because someone had forgotten to close a gate; a bed of dahlias wiped out by a litter of pigs that had rooted under the fence; petunias gone in a hour by a chicken that had flown the chicken yard fence; or a border of hollyhocks nabbed by a greedy bull with a long neck.

Little things, such nasty, irritating childish things had made her seethe and weep. She had tried so hard to bring a little beauty into a lonely life and so often the beauty was destroyed by a moment of carelessness, thoughtlessness or helplessness.

Once, though, there had been sweet revenge! She treasured the memory with secret glee.

The summer after Joey was born she struggled hard to make the flowers grow, but a drought came, the ground was hard and the flowers drooped.

(Continued on page 84)

Sermon of the Month

By ROSS ALLEN WESTON

the Trial before Pilate

TEXT: "And when they had bound Him, they led Him away, and delivered Him to Pontius Pilate, the governor."

—Matthew 27:2

WHEN millions of people throughout Christendom are waving palm branches and singing, "Hosanna in the highest. Blessed is He who comes in the name of the Lord," I propose that we examine together one of the most exciting events in the life of Jesus—the trial scene before Pilate.

The scene in which Pilate plays the leading role is one of the supremely dramatic events in literature. And yet Pilate has little claim to greatness. He was not even a good governor. But because he was procurator of Judea at one of the important turning points of history, we do know a good deal about him.

While Pilate's origin is obscure, we know that he was a young man—about the same age as Jesus—full of political ambitions. He was a first-rate second-rater, proud, hot-tempered, capable of childish behavior when anything thwarted his will.

Before we examine the record of the trial as it is presented to us in the Gospels, let us look at three episodes in Pilate's administration which will help us understand his motivations and his prejudices, especially toward the Jews and Jesus himself.

Pilate was an offensive governor from the outset. To begin with, he transferred the headquarters of the army from Caesarea to the Praetorium in Jerusalem. The Roman standards, surmounted by the images of their heathen gods, were brought into the

(Continued on next page)



From an engraving by Gustave Doré

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Holy City. Pilate never made a greater blunder in his life. For the polytheistic Romans to bow down to an emperor meant little; but to the Jews the order to worship an image of a man was an outrageous violation of the second commandment, and they refused to worship the Roman gods.

Pilate regarded this as defiance of his rule. He ordered the images to be set up in the Tower of Anthony overlooking the Temple enclosure. This was a shrewd move on his part. The Jews would not demonstrate within the Temple area, since that was holy ground, and if they attacked the Tower of Anthony that would be an attack upon the Roman Empire itself which could be justly retaliated against.

But the Jews were far more cunning than Pilate. Several thousand of them clamored about his palace for five days. On the sixth day, Pilate admitted them to his judgment hall and threatened to massacre the lot of them unless they dispersed. But the Jews would not leave; instead, relying upon the principle of passive resistance, they bared their necks and waited. The order for the massacre was never given. Pilate knew well enough that if one of his deeds as governor was to massacre thousands of unarmed Jews, it would not be long before he would be relieved of his duty. Finally, Pilate gave way, and with rage and humiliation in his heart, ordered the removal of the obnoxious standards.

And so Pilate hated the Jews.

Pilate's second offense consisted in taking money from the sacred treasury of the Jews to construct an aqueduct, running from the pools of Solomon to the interior of the city of Jerusalem. The Jews were shocked by this deed. Some 10,000 of them gathered before his tribunal and demonstrated against him. Pilate met this with massacre.

Pilate's third offense against the Jewish people was committed when he was staying at Herod's palace in Jerusalem, as he did on festive occasions. This white palace set on a hill overlooking the Holy City, possessed a beauty that is hard to describe. Halls of marble contained pillars inlaid with gold and silver adorned with precious stones. Three hundred guests could recline on couches and dine in one hall alone. The palace was surrounded with ornamental gardens with cascading waterfalls and beautiful fountains. Pilate, on one occasion, displayed a large number of shields bearing the images of heathen gods. The Jews appealed to Tiberius, who ordered Pilate to remove the offensive shields. Once more Pilate's will was thwarted and he had to give way.

In these three incidents we see the strange character of Pilate, a compos-

ite of fear and hatred, the fear that always hides behind hatred. We see a coarse, rough, loud-voiced demagogue who is in reality a puny, fear-ridden coward of a man. We see a man who will use any means at his disposal to fulfill his own selfish desires.

With this picture of Pilate in our minds, we can turn now to the scene of the trial as it is recorded for us by the Gospel writers. Jesus had been seized by the Roman police. He has been taken to the house of Caiaphas, the high priest, examined by the hastily summoned and excited Sanhedrin and condemned to death for what they considered blasphemy. This session of the Sanhedrin was illegally held, since, according to the law, capital cases could be tried only in the daytime. Jesus was never legally tried before the Jewish authorities, the whole proceedings being "railroaded" through in order that the execution might be over before the beginning of Passover Day. But any verdict of the Sanhedrin depended upon the consent of the Roman governor.

Therefore, as soon as it is day, the priests, with a mob of people at their heels, take Jesus to Pilate. The Jews do not enter the palace—a pagan house—since they do not wish to defile themselves with the Passover almost upon them. So Pilate goes outside upon the balcony to meet them. With half-contemptuous hostility he surveys the turbulent crowd. This is just another instance, he thinks, of some fanatical excitement among these people whom he hates. Then he sees the prisoner in their midst and asks for a definite charge: "What accusation do you bring against this man?"

THE priests endeavor evasively to get Pilate to recognize their decision without going into detail. Their condemnation of him as a false Messiah would carry no weight with Pilate. They must build their complaint on other grounds. They must force Pilate into thinking that Jesus is dangerous to the security of the state. "If he were not a criminal," they replied, "we would not have brought him to you."

This angers Pilate and he says: "If you have already judged him and have come to a verdict, then pass sentence on him according to your own law." There was veiled insult in his words.

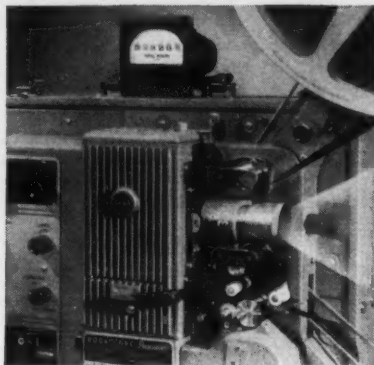
Now the leaders of the Sanhedrin are forced to admit what they really want. They want the death penalty, and they will be satisfied with nothing else.

So Pilate leaves the crowd and goes back inside the Praetorium where he may interrogate the prisoner in privacy. He looks with curiosity, and doubtless with some pity upon this strange man from Galilee who has

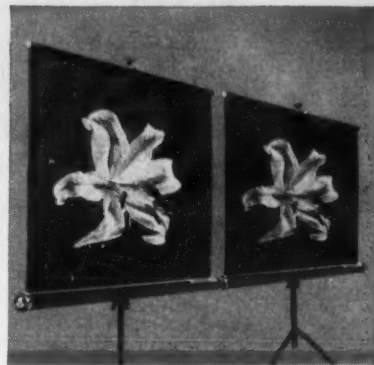
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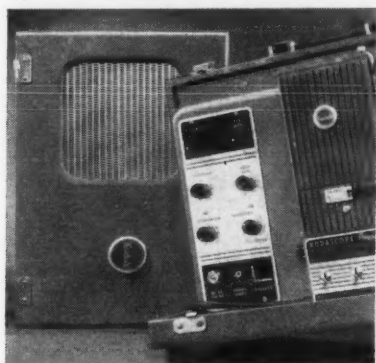
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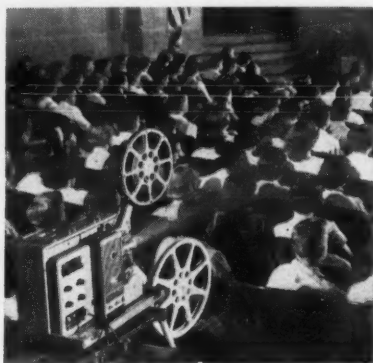
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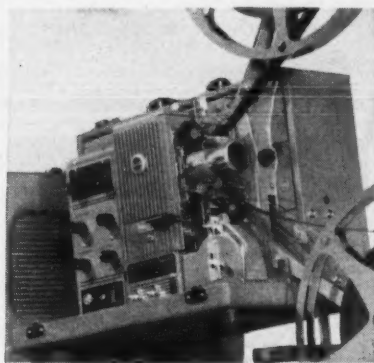
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somehow contrived to stir up such excitement in Jerusalem. "So you are a king," he says. "Are you a king?" The question drips with contempt.

Jesus asks him, "Do you say this of yourself, or did others tell you so?" Pilate is scornful. "Am I a Jew to be interested in such matters? Your own nation and chief priests have delivered you to me. What have you done?"

"My kingdom does not belong to this world," Jesus answers.

"Are you a king then?" Pilate asks.

Jesus says: "You say that I am a king. That is why I was born and this is why I came—I came into the world that I should bear testimony to the truth."

Pilate looks at him in bewilderment. What in the world is this man talking about? "A kingdom of truth," he laughs. "What is truth?"

Then, taking Jesus with him, he reappears again upon the balcony overlooking the crowd. He lifts his hand for silence. The tumult of the mob ceases. Pilate stands there, symbol of the tremendous might of Roman power. In all things his word is law, and no one who values his life had better question it. Whatever else this prisoner may be, he is not any political menace to Pilate's power. This, he tells himself, is no king threatening revolution, but a harmless visionary. He can settle this whole affair in an instant. He can find the prisoner "not guilty," have his soldiers disperse the crowd, and he himself can forget about the entire episode. This Pilate can do if he cares at all about justice. But beneath this temptation to goodness, there is at work a dreadful fear. One can never trust these Jews, especially when they are stirred up into a passion. He hates them. And at the same time he knows that he must placate them. So it is the mob against justice. As a politician protecting his own interest and power, Pilate cannot afford to take any chances with the mob.

He points to Jesus. "I cannot find anything wrong about him," he says, hoping to conciliate the mob with a pretense of justice. But instantly the crowd breaks into angry protest. "He stirs up the people," they cry, "teaching throughout all Judea, from Galilee even to this place."

Ah, "from Galilee!" Here is a possible avenue of escape. So Jesus is a Galilean. Herod is tetrarch of Galilee, and Herod is in Jerusalem for the Passover festival. Pilate decides that he will send Jesus to Herod and be rid of this highly disturbing matter.

According to Luke, Herod welcomes the opportunity of questioning Jesus, but Jesus refuses to answer any questions. Herod treats Him with mockery, wraps Him in a scarlet robe and sends Him back to Pilate.

Once again, therefore, Pilate finds that it is impossible to escape the reality of the issue which confronts him. He thinks of another strategy, the strategy of compromise. He wants to release Jesus; but he does not wish to take the responsibility of doing so. "You have a custom," he tells the people, "that I should release to you a prisoner at the time of the Passover. Is it your will that I release to you the king of the Jews?" There was a man in the Roman prison named Barabbas, a bandit who had won the sympathy of the crowd because he expressed their hatred for all Romans. But the crowd was in no mood for compromise. "Not this man," they cry, "but Barabbas! Release unto us Barabbas!"

See what is happening to Pilate now. He is being driven down one dead end street after another. Now that he has once exposed his vulnerability to the crowd, he finds that it is impossible for him to backtrack and make a positive decision on the basis of justice. So his next attempt is to try to persuade the Jews to be satisfied with something less than the death penalty. He hands Jesus over to the soldiers for the brutal punishment of scourging, and then he brings Jesus before the crowd again, now wounded and bleeding, with a crown of thorns on His head which the soldiers have placed there in mockery.

THIS only excites the people to greater hatred. Urged on by the chief priests they pursue their prey like a pack of wolves. "Crucify him, crucify him," they cry. Pilate replies that if they want his life they must take responsibility for it—his last attempt to extricate himself from the trap into which he has fallen. But the crowd has tasted blood. "If you let this man go, you are no friend of Caesar. Anyone who makes himself a king is against Caesar," they cry. Here is a threat that strikes at the very heart of Pilate's fears—the charge of high treason. In the face of this, Pilate capitulates. With one defiant gesture, he closes the curtain on the trial scene. There on the balcony in sight of the mob, he dramatically washes his hands of the whole affair. "It is your problem," he says. "Kill him if you wish. I am innocent of this man's blood."

The Pilate of history lives today as the everlasting symbol of that temptation from which no man—good or bad—can escape. It is the temptation to re-write history, to rearrange the setting, in order to salve conscience for some great moral failure which one is not courageous or true enough to acknowledge. We call for a basin of water and publicly wash our hands. We may not have done anything to precipitate the crisis, but what have we done to prevent it? (Continued on next page)

Pilate never dreamed that his whole character would be tested in the frantic excitement of one flashing incident in his day's labor. But that is the way human life works. If we could see today the great event of tomorrow which will challenge our mettle, then we could meet it magnificently. But life never gives us such a warning. Rather, a man must prepare himself day by day to be ready, or he will never be ready at all. He must learn to accept life with patience and consecration, digging deep beneath life's surface to find those values which give meaning to his existence.

So you see, Pilate, there really are two kinds of world. The only trouble is that you were blind to the real one. The world in which you lived and in which most men live, was a world of pride and greed, of expediency and compromise, of intrigue and conspiracy, of wealth and power. That world always fades into the mists of history and its characters are remembered only for their moral cowardice. That is the world you knew, Pilate.

But the other world of which Jesus spoke you did not know. "My kingdom is not of this world." No, it isn't. It is the world of the spirit, the invisible, the world intangible. It is the world of truth and justice, of honor and love.

THE END

THE JUNGLE SECRET

(Continued from page 24)

each time we heard a sound from outside. Were they coming for us? Utterly worn out, both physically and mentally, we cowered down on the hard benches.

Then we saw it.

On the wall behind a desk hung a cross.

A cross! That meant Christians. For a moment, the significance failed to register on our dull wits. Then, like a blinding flash, I understood it all. The intense relief was almost paralyzing. As I felt new life racing through my body I jumped up, yelling: "They're Christians, Porky! They're Christians! Now we have nothing to fear."

"Yes, boys," said a quiet voice as a door opened and a tall native entered. "We are Christians and you have nothing to fear."

Dressed in white he was a fine looking man — with brown complexion, kindly eyes and a winsome smile as he came forward with outstretched hands.

"I am sorry," he said in correct, but somewhat stilted English, "that I had to use such means to contact that foolish captain of yours. I hope you have not been frightened."

We admitted that we had been—a little.

He told us his name. It was long and

unpronounceable and we shortened it to the first four letters, Komo.

"Have a drink of milk," he said. "Then we will go out and meet your shipmates. I expect you have been missed and they will be looking for you."

We set out, followed by several men with baskets of fruit. How different was this journey back to the coast! Were we the same boys who had traveled this way an hour ago? Then we were shivering with fear. Now we saw kindly Christians, not savages.

We heard men crashing through the jungle and saw Captain Winter, O'Rory and many of our shipmates, all heavily armed, appearing through the trees. Fearing indiscriminate shooting by the excited sailors, Porky and I ran forward, shouting that we were safe.

When we explained what had happened, Captain Winter and Mr. O'Rory came forward rather sheepishly and shook hands with Komo.

"Please do not punish the boys, Captain," he interceded. "I think the remorse for their disobedience and fear of what they believed was in store for them, has been sufficient punishment. I sent a boat offering help," he continued, "as I did to the captain of the *Cromwell*."

Captain Winter flushed. "I . . . I know, sir, and I'm ashamed. But the

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sailing directions warn us that the natives are savages, and I was afraid to . . .

"I quite understand," interrupted Komo smilingly. "But your sailing directory must be out of date. By the grace of God it is now a Christian community and we try to assist people who are in distress."

For a moment he was silent, then continued: "The monsoon is due to change and you understand what that means, Captain. I can offer you as many men and boats as you need. I offer them freely, but we have a large mission and because I need money for a church I will gladly accept any recompense the underwriters may offer."

While the sailors were enjoying the fruit and making friends with the natives, Komo was speaking to Captain Winter and Mr. O'Rory, telling them about his hopes and ambitions.

"I am a native of this island," he said. "I have traveled much and have been a Christian from boyhood. I studied in the United States and was ordained in a Baptist church. When I returned home I chose for my labor this coast where the people were wild and untamed. The Lord has blessed my work and to Him I give thanks."

"But I have great plans for the future," he continued. "We have a large growth of valuable timber; this can be rafted down the river to a sheltered bay where ships may anchor safely. I have tried to interest certain companies, so far without success. If you, Captain, and you, Mr. O'Rory, will be my guests for a couple of days I will be pleased to show you our place."

The next morning a large number of natives with canoes came to our assistance and the work progressed rapidly. In four more days all the cargo and ship's gear was transferred safely and stowed aboard the *Serapis* and we were ready for sea.

It was not a moment too soon. Great clouds were massing in the northwest; the barometer was rapidly falling.

Komo with a number of natives came down to wish us good-by.

"Thanks to your help," said O'Rory, "our company has been saved many hundred tons of valuable cargo and

you'll find that they'll be very liberal in their reward."

"And I'll send my report to certain quarters where I believe they'll be interested in the practicability of this place as a shipping port," said the captain. "But it's blowing up and we must get away. Good-by, God bless you."

Thus we parted. The natives had brought an abundance of fruit, fish and a couple of pigs aboard. As the sails strained to the freshening gale we drew rapidly away from the coast and I felt a tear in my eye when I saw the natives with their teacher waving to us.

I RETURNED some years later, now the captain of a steamer, to load sugar. The great trees were gone, supplanted by large sugar-cane plantations. As I walked slowly through the village, become a thriving little town with broad streets and modern stores, I saw the great progress made through the years. A sugar refinery had been erected near the river and busy little tugboats were towing loaded barges down to the waiting ships in the bay. On a small knoll a church spire reared toward the sky.

I marveled at the transformation, and smiled as I remembered the warning in the sailing directory of a number of years ago: "Sailors are warned to keep at a safe distance from this coast as it is inhabited by a savage race of natives with cannibalistic tendencies."

Then—and now!

I went toward the church and saw an old man seated in a chair by the church door. Time had used him kindly. A little bent, he had yet the same twinkling eyes and winsome smile I remembered so well.

I put out my hand. "Do you remember me, Mr. Komo?"

He looked at me for a moment. "No, but I remember the name," he answered smilingly. "You must be one of the boys who fell asleep."

He arose and as we stood side by side looking over the busy scene before us, I turned to him and said, "You must be proud of your achievement."

"Yes," he answered gravely. "I am proud. The achievement, as you call it, belongs to my Master. But I am proud that He let me help." THE END

WHAT THIS WORLD NEEDS

(Continued from page 18)

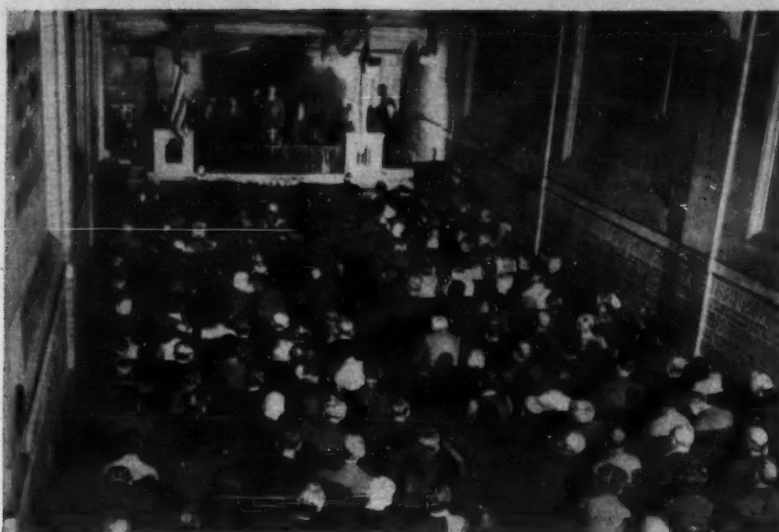
would be failing in my part, if I refused to do this.

In addition was the fact that a couple of weeks before I had sent out letters to every individual who had previously sent me a "fan" letter, asking them to seek help beyond ourselves in making a movie that would be constructive for the nation. The response had been so heart-warming as to be overwhelming. How could I do less

than I had asked the others to do?

The day of the conference came. Gathered in the producer's office were Mr. Samuel G. Engel, of the Jewish faith; Miss Eleanore Griffin, the script writer, a Roman Catholic; a secretary, a Mormon; and Catherine Marshall, a Presbyterian. The moment was upon me.

"Mr. Engel," I began, "before we
(Continued on page 36)



It Made Me Want to Help...

"WASN'T it terribly depressing?" a friend asked when I told her I had visited the Bowery Mission the night before. I sailed into her. "I didn't find it depressing. I found it challenging!"

As a child I had pored over the pictures in *Christian Herald* and had felt sorry for the pathetic, discouraged-looking men in the stories about Bowery Mission. The men I saw looked very much like those in the pictures I remembered. And what I saw made me grateful for the vision and consecrated concern of three generations of leaders and loyal supporters of the Bowery Mission—the sort of concern that did not pass by on the other side.

I said I didn't find it depressing. I was glad that so much is being done for men who have forgotten what it is like to live. The healthful food in the spotlessly clean and cheerful dining area, the small but impressive doctor's office with its free medical service, the clothing room filled with overcoats, shoes, suits, underwear and socks available to any man who comes in need, the surprisingly attractive chapel with an organ as well as piano, the employment office where jobs are found for men who want to work—all made me glad that someone cared about these men who themselves have given up caring.

It was distressing, certainly, to see the men as they came into the chapel for the evening service. I could have wept as I saw them—men who differed in age and build, but were so alike in their shuffling gait and faces empty of expression. With a sudden piercing clarity I remembered the time my own brother had

been out of work in a large city, too proud to ask the family for money. It was a short but unhappy time, and he'd like to forget it. How much worse it must be for these men, some of whom probably had known good homes and gracious living... once.

That frail-looking white-haired man on the back pew looked as if he should be showing off a prize dahlia from his garden or helping a grandson build model ships. I wondered how much longer he has to shuffle along these streets. Most folks would say that it is too late for him. But Pastor Bolton stated in the service, as he so often does, "There are no hopeless cases with God."

The Mission workers don't find the work depressing, though they must surely have their disappointments. "I would rather be here on the Bowery than anywhere else in the world," Pastor Bolton said, and I wondered at the grace God had given this man with the big smile and bigger heart. Mr. Allen, his assistant, met the men with such a cheerful friendliness, calling many of them by name, that I thought, "How can he do that night after night?" How, indeed, but by the love of God shed abroad in his heart.

The term "rescue mission" was so familiar to me that it had almost lost its meaning. But I could see that Bowery Mission was not just a soup kitchen nor just a Gospel service, but a compassionate ministry to bodies and minds and souls—a place where individuals are important, where forgotten men are remembered—and rescued.

As our group started back uptown after the service, the girl beside me commented thoughtfully, "It makes you want to help." And that was just the way I felt.



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start, I have a request to make. Each day while I was writing 'A Man Called Peter,' I asked God to write that book through me. I believe He did. I have no other way to account for what the book has meant to people. We've got a hard task ahead of us. Would you be willing, for us to ask for God's help?"

Somewhat to my surprise, Mr. Engel said with real enthusiasm, "I'd like that very much. Will you do it—right now?"

Once again, it's hard to measure the results of such a prayer. At the very least, the incident had a profound effect upon those of us gathered in Mr. Engel's office. Creative work is tricky; true inspiration sometimes proves ephemeral. So inspired was Miss Griffin that she succeeded in writing a fine screen play which captured a spirit not easy to capture. Judging by thousands of letters, the movie has proved to be a blessing to numberless people around the world—especially teen-agers. Also it has been a success for Fox, box-office wise.

One of the most recent ramifications of the film may interest you. The seven members of the Russian press who visited the United States last fall saw three movies while in Hollywood. One of them was "A Man Called Peter." It was translated for them. When he finished, the translator was in tears; the Russians seemed really moved. According to the public relations man who accompanied them across the United States, this was the first thing that seemed to move them.

In the days following, the Russians did not seem to be able to get this picture off their minds. One day, after they had arrived in Phoenix, one of them said to the public relations man, "I don't think that Catherine Marshall really exists."

The man replied, "Yes, she exists, and I know her. Would you like to meet her, if it could be arranged?" A few minutes later he added, "I go to a little church in Washington that believes the world's problems can be solved by love. If I could arrange it and clear it with the State Department, would you like to combine meeting Mrs. Marshall with attending that church?"

That is exactly what happened. Five of the seven Russian journalists showed up. They told me, "When we were seeing that movie, we felt that those were real people, and that this was the real America."

Did the fact that this movie was floated with prayer have anything to do with such surprising results? I only know that whenever I attempt projects without prayer, the results are of quite a different caliber.

Now what is the pattern I am asking for the nation? It is—prayer.

(Continued on page 64)

CHRISTIAN HERALD'S

Spring Book Section 1956



Are you reading the
books you really want to?

Systematic planning
can make your book-buying
more worth while

By MAYBELLE and
WESLEY CALLENDER



The Callenders at home. Young "Chip" is already beginning to enjoy books.

We Put Books in Our Budget

ALONG WITH other families, we know how many items tempt one's purse these days. But, we both decided long ago, even before we ever met, that books are important and that provision for their purchase should be made in our financial planning. Since our marriage we have continued to make a place for the regular purchase of books.

We are convinced that just as we budget our income to provide food for our bodies, so we should also supply books that will nourish our minds. Now we have a son who is one-and-a-half years of age and who also needs to develop his mind along with his physical being. We believe that books will be a most important factor.

How well Wesley recalls one of the first books he ever owned. When he was very young his mother bought for him a copy of Clement Moore's "Twas the Night Before Christmas." On his way home with the purchase he proudly handed the orange-colored book to a little girl playmate so she could see his prize. Mistaking his intention, she ran excitedly to her mother exclaiming, "Look what Wesley gave me!" Loath to shatter her happiness, Wesley nevertheless quickly disillusioned her. The vividness with which this incident has remained in his mind through the years proves to us how important a book can be to a youngster.

Therefore, we are already planning for the inclusion of books for our son in our book buying, old "classics" and newer books alike as he becomes able to appreciate them.

We decided at an early date that we

must put some system into our book buying and not leave this important area of our lives to haphazard chance. Too often this latter "method" results in few, if any, books being added to one's library, for, as in all aspects of life, things that are done without some planning are done poorly, if at all.

A PERSON buying haphazardly frequently finds himself saying of a book published several years before, "I wish I had read that," or "Too bad I missed that one." Then, too, there are times when he will go to his shelves to locate reference material that certain books contain, only to find, as Mother Hubbard, that the shelves are bare, at least so far as his immediate need is concerned. We decided to avoid these situations as much as possible, though we realize that it is impossible to own or even to read all the books we would like.

When we set up housekeeping in the northern reaches of Westchester County, New York, our libraries were combined. Built-in bookshelves that covered one wall of the living room in the house we rented provided ample and attractive space in which to display our books. Having them handy and easily seen not only speaks for pride of ownership but also makes it convenient to locate volumes.

On our varnished shelves could be seen Maybelle's collection of books, and Wesley's rows of history and psychology books, in addition to a variety of fiction and general works, including many biographies. There perched a dictionary, a "World Almanac," a world

atlas, several books on baby care, a home medical book and other reference works. If you looked a bit more closely you could also see a group of paper-covered, pocket-sized books, all good titles. Most important of all, though, on one shelf rested our family Bible.

At present, we have a temporary problem. We recently moved into our own home and it does not have built-in bookshelves. But we are busily engaged in refurbishing some old bookcases so that they will be in proper condition to receive our collection.

Before long we shall have to add space for our son's reading, though at his present age he is hardly a serious candidate for "book learning." In fact, when we took him on his first visit to our local public library several months ago, Wesley had to cart him outside again in fairly short order, for he insisted upon hailing each reader and browser with an unmuffled greeting!

WE believe that a family's income does not have to be large to permit the regular building of a library. Just how large an income a family would need to provide a good book budget is difficult to say. Many variables are involved, such as the geographical location of the family.

Budgets may often appear to be unfeeling taskmasters, and most families will undoubtedly be tempted at times to divert book allotments to other items, particularly unexpected ones that happen to catch eager eyes. We have had this happen to us.

The temptation to use money set

aside for books for another purpose was met soon after our budget was in force. Guests had been invited for dinner and Maybelle was marketing in the village. She was also to buy the book which had been provided for in the budget.

On the way to the bookstore she stopped to look at the display in the florist's window. There she saw a most unusual assortment of cut flowers—perfect for the dinner table. Although all the “party and miscellaneous” money had been spent, the book allotment was yet untouched. Indecision flooded Maybelle's mind. It would not be fatal to hedge just this once on the book money, would it?

Then she remembered the title and nature of the book scheduled to be bought—“The Mature Mind,” by H. A. Overstreet (Norton). The flowers would be lovely, gay, and enjoyable, but the book would last indefinitely and be a source of much interest to many more people. She suddenly felt “mature” as she hurried to the bookstore.

We find that we spend roughly one-fourth as much for books as we do for clothes, one-tenth of what the food bills run, perhaps one-fifteenth the cost of carrying the house itself. Again, variables enter the picture and these figures will vary from family to family.

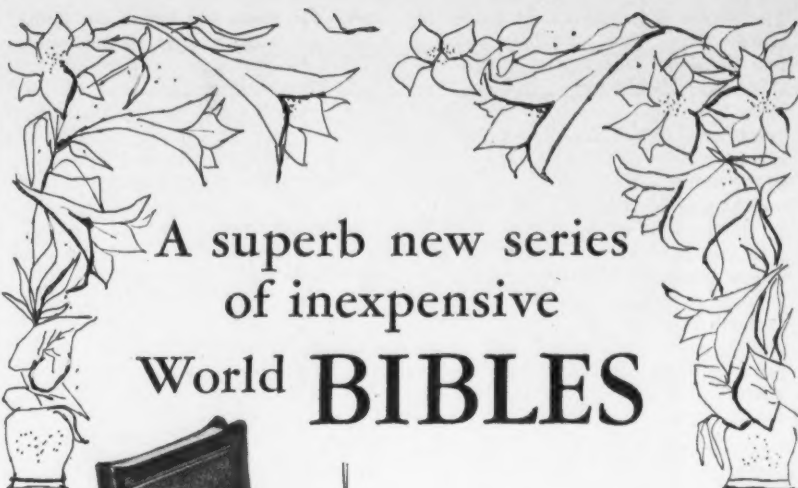
One week's salary, or the equivalent, should be quite possible for the average family as a yearly budget allotment for books and would provide a fair amount of reading for the average family. However, this would seem to be a minimum goal and a greater proportion of income can probably be provided if the family has the will to increase the book allotment and the willingness to perform the experiments that may be necessary in order to shave expenditures from other items which, upon closer scrutiny, may be found to be less necessary or less rewarding than material for reading.

When we consider the great average yearly per capita expenditure for such items as cigarettes and television sets, it becomes evident that for most families sufficient money is available and that all we need is the determination to put part of it into books. Believing that books are necessities makes it easier to channel money to them.

In our opinion, it is wise in budgeting for books to allow for flexibility, since being too rigid about buying a certain number of books at particular intervals can become irksome. More than that, this method can be somewhat impractical, since there will be certain periods when you can do more reading than others.

Many people can find more time for reading during any season, however, than they may have thought possible.

(Continued on next page)



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If you read for an average of only fifteen minutes each day, and are an average reader, by the end of a year you will have read about twenty books. And if you figure the average book price as \$3.00, this will cost you only \$60.00, less than most Americans

spend for many less significant items. Our own book budget runs close to \$100 a year.

Another way to get more reading done is to improve your reading rate, and numerous books and articles have been printed on this subject. However, we prefer not to rush our own reading. It is more enjoyable to read carefully and digest what you are reading, though certain books, of course, can be read more rapidly than others.

For learning how to read more, selecting what to read, and for understanding the book business in general, we have found three inexpensive pocket-size books to be helpful. The

most interesting is "Wonderful World of Books" (*New American Library*, 35c). Articles by varied experts give informative, and sometimes humorous, accounts of the book publishing process and the pleasures of reading. For good lists of books, old and new, from which selections can be made, we recommend "Good Reading" (*New American Library*, 50c), and "A Guide to Basic Books" (*American Booksellers Association*, 35c).

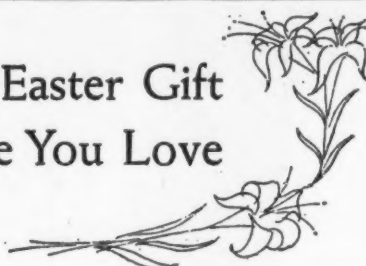
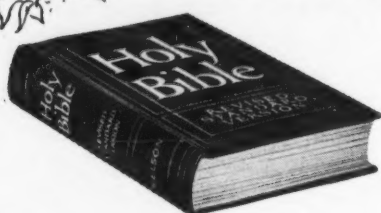
Just what kind of books do we find worthy of our time and shelf space? We have some fiction, including "The Caine Mutiny," by Herman Wouk (*Doubleday*), "Love, Death, and the Ladies' Drill Team," Jessamyn West (*Harcourt, Brace*), and "Papa's Wife," by Thyra Bjorn (*Rinehart*). A greater proportion of our books are non-fiction, though some read very much like fiction, such as "Cheaper by the Dozen," by Frank B. Gilbreth, Jr. and Ernestine Gilbreth Carey (*Crowell*), "Our Hearts Were Young and Gay," by Cornelia Otis Skinner (*Dodd, Mead*), and "The Thread That Runs So True," by Jesse Stuart (*Scribners*). Some restrain us from drifting farther away from other peoples of the world, ideologically, including "Strange Lands and Friendly People," by William O. Douglas (*Harper*), "Hiroshima Diary," by Michihiko Hachiya (*University of North Carolina Press*), and books by or about such people as Albert Schweitzer and Gandhi.

Books about our own country rate high with us, and there are many exciting ones. Among others we have the "Rivers of America" series published by Rinehart, now numbering fifty rivers throughout the country; "Inside U. S. A.," by John Gunther (*Harper*). Books dealing with Americana are particularly popular in the juvenile field and will probably loom prominently in our son's reading. Though he will miss current books they will be waiting for his use later.

Books with spiritual and moral uplift are prominent not only on publishers' lists these days, but, most encouraging of all, on best-seller lists also. There is good reason for them to be on home bookshelves. We like "Gift From the Sea," by Anne Morrow Lindberg (*Pantheon*), "The Power of Positive Thinking," by Norman Vincent Peale (*Prentice-Hall*), "A Man Called Peter," by Catherine Marshall (*McGraw-Hill*), "The Answer is God": The Inspiring Personal Story of Dale Evans and Roy Rogers and the Miracle That Changed Their Lives, by Elise Miller Davis (*McGraw-Hill*), and many others.

After we have read a book we enjoy discussing it with each other and with friends. We believe that this exchange of ideas about books is one of the most fruitful by-products of reading. **END**

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Although a "retired" Methodist missionary, Dr. Jones is spending half of 1956 in India.

HOW I WRITE MY BOOKS

Already successful as a missionary, he began a new ministry when he discovered he had a calling to evangelistic writing

By E. STANLEY JONES

HOW DO I "do" it? In the midst of doing so many other things, I'm doing this one thing—I'm writing a book, or gathering materials for a book. The "many things" become the occasion and source of materials which finally get into a book. For when once a subject for a book grips me, my mind becomes a magnet which draws everything to itself related to that subject.

I begin to see everything that happens, or is spoken, or is thought, in a relationship—a relationship to the sub-

ject in hand. I am awakened at that point and for two years become single-pointed. I say two years, for I have now deliberately spaced my books every two years—a year in which to gather materials and let the subject grip me, and a year in which I write them into a book. It takes nearly a year to get the book completed, for my devotional books are not easy to write.

In the ordinary book you can write ad lib. But I have to have so many spaces on a page in a devotional book;

there must be a completed thought for the day, and it must be straight and to the point with a minimum of adjectives, for "the adjective is the enemy of the noun." And since my books are used as study books for groups I try to get a completed study within the week. And because my books are intended to be read through as a single book around one subject, I have to keep up a continuity of thought—it cannot just be unconnected dabs, unrelated. I must carry my readers to conclusions, if possible, concerning that subject. For I am an evangelist and my books are my evangelism in printed form. As I preach for a verdict, so I write for a verdict.

I have had many introductions in my time, but the one I like best is the one with which a Parsee professor in Bombay introduced me in these words: "The speaker is an author but doesn't care to be called an author; is a lecturer but doesn't care to be called a lecturer. He prefers to be called an

(Continued on next page)

EDITOR'S NOTE: We, along with everyone who knows the literarily prolific and precise Dr. Jones, have long pondered, "How does he do it?" Here is a man who has traveled in East and West continuously for a period of forty years, has spoken from two to five and more times a day, has taken few vacations—and yet has managed to write nineteen books, with little or no strain or drain! We put the question to him. This is his answer.

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evangelist. An evangelist is the bearer of Good News. The evangelist will now bring us his good news."

As I arose I said to myself: "Stanley Jones, are you bringing good views—a moralism, a philosophy—or Good News, a Gospel?" And my inner reply was: "If it is Jesus, then it is Good News."

In my books I try to bring the Good News—simply an extension of my evangelism. I never write to write. And the subject has an object—the object is to convert—to convert to Him who is the Good News. But in trying to convert, the converter is himself being converted, for I'm always writing about things beyond my attainments. This evangelism is always evangelizing the evangelist. My books often send me to my knees.

I have been impelled to write my evangelism into devotionals, for they usually last longer than an ordinary book. A person may read it year after year if it grips him, but I take it that after the second year a new one is desirable.

I never intended to become an author. It happened this way. After being in India for 18 years I was on furlough in 1925 giving addresses on my experiences with the educated classes, the intellectuals of India. As the end of the year drew near, Dr. Diffendorfer, the Secretary of the Board of Missions casually remarked, "Why don't you write down in a book before you go back to India what you have been saying in these addresses?"

"Give me a month and I'll do it," I replied.

So he suggested that I take off the month of May. I went to Dubuque, Iowa, my wife's home, wrote in the mornings and then walked five miles after lunch to the summer home of Dr. Atcheson, pastor of St. Luke's Church, up on the bluffs overlooking the Mississippi, and rewrote what I had written in the morning. The walk after the morning writing cleared my head for the afternoon writing. Within a month I had written "The Christ of the Indian Road" and turned it over to the publishers and started back to India. In the Introduction I put in an apology for it. The publishers said: "Why condemn it before it goes out?" And they deleted the Introduction. I really was a surprised man when the book went to over 800,000 copies and was translated into over 20 foreign languages including Braille for the blind. The Labor Party of Britain made it required reading for their members in their dealing with India. This book wrote itself, for it was the distilled experiences of 18 years, precipitated into writing.

The title expressed a turn in missions—Christ could become naturalized on

every road, not a foreign importation identified with Western civilization or Western church forms. While the title was expressive of a changed attitude, it could apparently be confusing too. A little boy went to a book store and inquired for a book entitled, "Jesus on the War Path." It finally was identified with "The Christ of the Indian Road." The only Indians he knew were the American Indians, and the only "road" he could think of their taking was the "war path."

The book that followed, "Christ at the Round Table," was also written out of experiences in India. I merely had to turn to my notes which I made as I sat in round table conferences and heard the leading men of all faiths and of no faith, tell what their faith or lack of faith was doing for them in experience, in actual life.

The plan was this: We would invite in about thirty of the leading men, representing the different faiths, and have them tell how their way of life was working. We Christians added what Christ was doing for us. At the close of every single round table conference there was one result and only one result: everything else had been pushed to the edges and Christ was in moral and spiritual command. He was doing something for people that no one else was doing. If I hadn't known from the New Testament that Jesus was the Way, I would know it from my round table conferences. This book, too, was distilled experience.

Then followed two books which were interpretations of my New Testament broodings—"The Christ of the Mount"—an interpretation of the Sermon on the Mount, and "The Christ of Every Road," an interpretation of Pentecost. These two books were written to meet a need. First, there was a need for Christians to see what Gandhi was emphasizing—the power of turning the other cheek, of going the second mile and overcoming physical force by soul force. Second, there was a need to find power through the Holy Spirit to live victoriously inwardly and outwardly.

I HAVE never been able to write except as I saw a need. The need I saw was my call to write. After I went to Russia in 1934 I was shaken by what I saw emerging—a head-on challenge to the Christian way of life. So out of that experience I wrote three books: "Christ's Alternative to Communism" ("the book with an awkward title," one reviewer called it), "The Choice Before Us," and "Is the Kingdom of God Realism?" The Communists drove me to my New Testament to find God's answer. I felt I had discovered it—the Kingdom of God. It was God's head-on and sweeping answer to man's total need. I am more convinced than ever

that the Kingdom of God is *the Answer*.

Then followed a series of devotional books into which I tried to write my deepest convictions about life and Christianity. Until one's convictions get into one's devotional life they are shallow and surface. This call to write devotional books seemed to come while I was reading a devotional book which was able and helpful but it was fragmentary—little dabs of truth, but unrelated as a whole. I felt that if the devotional life is fed on scraps, then the life as a whole will be scrappy, without coherent and total meaning. I therefore determined to write my life philosophy into these devotionals, making them theological and yet practical, so that the mind as well as the emotion and the will should be appealed to. (For that which does not hold the mind will soon not hold the emotion and the will.) There would be one unfolding theme running through the devotional reading—an unconscious course in theology—and yet it would all be pointed toward everyday living.

These devotionals were "Victorious Living" (someone called it "Victorian Living"), "Abundant Living," "The Way," "The Way to Power and Poise," "How to Be a Transformed Person," "Growing Spiritually" and "Mastery."

"Abundant Living" has gone farther than any other of my books, including "The Christ of the Indian Road," having now sold over 800,000 copies. One doctor said that he had given over a thousand copies of "Abundant Living" to his patients; "I give them instead of a cathartic." We discovered too late that the title, "How to Be a Transformed Person," made people hesitate. My books are used widely as gift books, but people hesitate to send this book to their friends for it sounds as though the giver were saying: "You need to be transformed." But one woman, wanting a book for her pastor, asked for "How to Be a Transformed Person."

How do I actually write my books? Well, when I get my inward "call" to write a book I expose myself to that subject. The "call" may be a growing conviction, or it may be sudden and dramatic as in the case of "Mastery." I sat in a hotel room in Brooklyn having my morning devotions when I saw before me a book with the word "Mastery" written across it. The Inner Voice said, "That's the title of your next book and it will be an interpretation of the Acts of the Apostles in terms of mastery." I am not given to visions or dreams, but there it was! I dropped writing on my autobiography and went to work on this. For a year I exposed my thinking and emotions to the virgin type of Christianity as found in the Acts—a Christianity unsullied by the centuries. (Continued on page 58)

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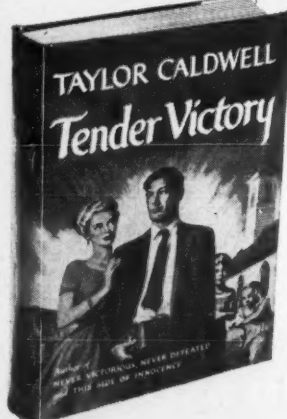
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THE NEW BOOKS

Reviewed by

DANIEL A. POLING

MY HOSPITAL IN THE HILLS, by Gordon S. Seagrave, M.D. (Norton, 253 pp., \$3.75).

In this book the fabulous "Burma Surgeon" comes out of his beloved hills to write his immortal story. No man of our time has done more to relieve human suffering—and done it sacrificially—than Gordon Seagrave. During World War II, he operated in a field tent with shrapnel in his shoulder. Since that time he has faced even greater odds. Charged with treason by the new Burma government, and threatened with execution for "high crimes against the State," he stood without flinching before God and men. Again he captures the imagination of the world. "My Hospital in the Hills" is more than a title—it is the open door to the soul of a noble man. Seagrave has all the facts and the simple eloquence with which to release them. **March selection of Christian Herald's Family Bookshelf.**

THE SCROLLS FROM THE DEAD SEA, by Edmund Wilson (Oxford, 121 pp., \$3.25).

One of the most amazing discoveries of recent generations—indeed, of a long century—is the discovery of the "scrolls from the Dead Sea. In this volume a brilliant author and distinguished critic tells that story with factual impressiveness and a flair for great adventure. He writes with warm feeling, conscious of the historical and religious background and with searching understanding of the personalities involved. A best-seller in its own right.

THE SECRET OF HAPPINESS, by Billy Graham (Doubleday, 117 pp., \$2).

This is not a book about Billy Graham—it is Billy Graham, himself, in living letters on rich and poignant pages. "The Secret of Happiness," you will say, is no secret at all, even though it is hid with Christ in God. But here is a man who makes happiness so real, so joyous, so all-comprehensive that it possesses your mind, fills your heart and enfolds your very life. With humility but with positive assurance, Billy Graham moves through the Beatitudes and then, in a final chapter, he gives you his steps that will lead you, as they have led him, to the very summit of Christian faith and achievement. And here is the conclusion of the whole gracious matter: "Many thousands of rational, cultured citizens

of the earth have found happiness in Christ. You can too! But remember, you will never find it by searching directly for it. As the Lord of Happiness said, 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.' Happiness is a by-product. As one of the scholarly ancients wrote: 'Happiness is a sly nymph, chase her and you will lose her but go on about the business of living and loving and serving and she will come to you and abide.'

SURPRISED BY JOY, by C. S. Lewis
(Harcourt, Brace, 238 pp., \$3.50).

Give yourself an intellectual and spiritual vote of confidence; read this book and like it. If you do, you will! Religious by inheritance, an atheist by intellect, and finally a Christian by conversion—that last profoundly and with joy—is the shorter biography of this author. The sub-title is "The Shape of My Early Life." It is that and the story is eloquently told. I am sure that the writing was, to the writer, a "sheer delight," and to this reviewer, the reading is all of that with much added. My own faith has been invigorated, complimented and lifted into both emotional and intellectual higher levels. C. S. Lewis has long since well earned the respect and admiration of a wide circle of readers in many fields. This autobiography adds height, breadth and depth to his literary and intellectual stature.

PRAYERS OF A HOMEMAKER, by Ruth C. Ikerman (Arthur Commercial Press, Redlands, Calif., 40 pp., \$1).

One of CHRISTIAN HERALD's most popular writers has written these prayers right out of her heart, her experience and her own radiant home life. Here are some of the titles, some of the heart-themes of the prayers: "For the Safety of Loved Ones," "Prayer to Welcome the New Year," "In Appreciation of Friendship," "For America," "On Mother's Day," "Prayer for Youth," "With Family Sickness," "After a Bungled Day," "Wrapping a Wedding Gift," "At the School Bus Corner," etc., etc.

SOLDIERS WITHOUT SWORDS, by Herbert A. Wisbey, Jr. (Macmillan, 242 pp., \$4).

Here is the history of the Salvation Army in the United States that is both factual and delightfully narrative. It is a vivid and dynamic, "up to now" volume. There are eight illustrations, including portraits of the American founders. The index is valuable. The tragedy of the breach between General Booth and his son, Ballington, is dealt with sympathetically. Commander Ballington Booth had the almost unanimous sympathy of the American press and of the American churches. Another child of the General, Evangeline, saved the situation organizationally for the Salvation Army, but it was the refusal of Ballington and Maude Booth to capitalize personally on the painful break in the family that enabled the Salvation Army to recover and expand its unparalleled American opportunity without a grave and possibly per-

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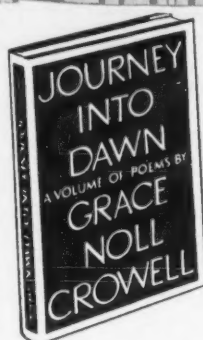


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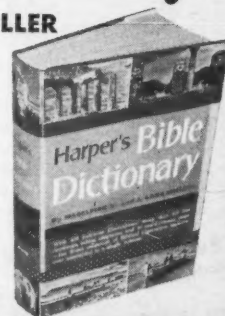
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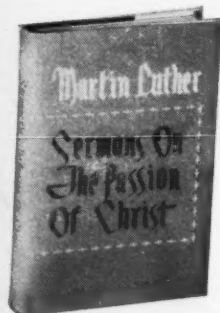
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manent setback. Eventually and inevitably, that for which Ballington Booth stood was accomplished in the reorganization of the Army.

LUTHER'S WORKS, VOL. 12, Edited by Jaroslav Pekikan (*Concordia*, 418 pp.).

This is the 12th volume but also the initial volume in the new American Edition of "Luther's Works," 55 volumes in all. It brings to the English-reading public, and for the first time, the most important writings of Dr. Luther. Luther wrote in medieval Latin and in middle-high German. Until now, much of his available material has been closed to tens of thousands of Protestants eager to read. The new edition has been widely heralded and eagerly awaited. The project is a joint undertaking of Concordia Publishing House and Muhlenberg Press, the publishing houses of the Lutheran Church, Missouri Synod, and of the United Lutheran Church in America. Seven Psalms are included and the translators are scholars of distinction.

THE CROSS AND THE COMMON MAN, by Herman W. Gockel (*Concordia*, \$2).

This volume is the most successful approach that I have yet read to the problem of making profoundest theology crystal clear to the lay mind. Definitely this author has something to say—and says it with both conviction and simplicity—to the "non-professional inquirer into the Christian faith." I agree with him that "The day is gone . . . when the church could bandy such clichés as 'There's salvation in the blood' or 'Jesus saves' in the hope that they would convert the uninformed and unregenerate." He goes on then to make clear what he is driving at by calling attention to what would be the significance of "There's salvation in the blood" if the words were written above the entrance of a local Red Cross office. But, and right here appears the justification and perhaps uniqueness of this volume, "salvation" is always and forever in the "blood." And across these pages, without deviation or turning aside, the fundamentals of Christian faith are reaffirmed, exalted, in vivid, utterly dedicated language until the reader is brought at last through the gates into the ultimate glory that is hid with Christ in God.

WHEN IRON GATES YIELD, by Geoffrey T. Bull (*Moody*, 254 pp., \$3).

This is the intense and passionate story of a young man, an evangelical missionary in China, who did not "escape" but was "delivered" from the Communist prison where he had been brain-washed and mentally tortured. No book yet written about Red China is so close to the spirit of the unquestioning loyalty of the early Christian church and so charged and supercharged with the Bible itself, as this volume. The author tells his story, but it is more than a personal chronicle. There are intimations and suggestions about war lords and the Nationalists that indicate that Geoffrey Bull may not be an objective student of public affairs and

trends, but as a simple and triumphant follower of Jesus Christ he is eloquent, convincing and profoundly moving.

YOU ARE GREATER THAN YOU KNOW, by Lou Austin (The Partnership Foundation, Winchester, Va., 206 pp., \$3.75).

This volume deals with fundamental theological truths in the simple and direct language of the layman. It is a book in the field of experience. The author admits frankly that he was a failure. It was a partnership into which he entered that remade his life. Vivid and practical, deeply realistic, on these pages God becomes real to you.

LINCOLN'S SONS, by Ruth Painter Randall (Little, Brown, 373 pp., \$5).

Here is an addition to the Lincolniana library that is decisively different, if indeed it is not unique. The author has told the story, often poignant and always interesting, of Eddie, Willie, Tad and Robert, the four sons of Abraham and Mary. The volume is reading of sustained interest and high quality. Something not before made articulate has been added to the character of the Emancipator. He lives now with a tenderness, a super-gentleness of which we have caught glimpses but which, as the family story unfolds, add to the vast proportions of the man. Particularly intriguing as they are written here are the public career and family relationships of Robert.

BARE FEET IN THE PALACE, by Agnes Newton Keith (Atlantic-Little, Brown, 370 pp., \$5).

This is a remarkable, deeply moving story of the after-war Philippine Republic. The author's family—herself, her husband and 12-year-old son—arrived in the islands in 1953. This book is the running chronicle covering their very intimate experiences with the Philippine people, household servants, et al, including the present remarkable statesman president. A timely, valuable book—and easy to read.

ALCOHOLISM—ITS SCOPE, CAUSE AND TREATMENT, by Ruth Fox, M.D., and Peter Lyon (Random House, 208 pp., \$3).

Competent specialists write with specific suggestions and answers for those who face the growing problem of alcoholism and the steadily increasing crisis in social drinking. On these pages there is a thorough consideration of the scope, cause and treatment of alcoholism.

THE TELEVISION-RADIO AUDIENCE AND RELIGION, by Everett C. Parker, David W. Barry and Dallas W. Smythe (Harper, 464 pp., \$6).

This is the first comprehensive, realistic presentation of what religious radio and television programs mean now and may eventually mean to the people of the United States. Some of the important questions of the survey, questions that are answered, are these: Who make up the

(Continued on page 54)

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THE EDITORS of this magazine, long disturbed by the increasing number of modern novels heavily laced with obscenity and profanity, have decided to launch a nationwide crusade to end the evil—before it ends the book-publishing business. Speaking, they believe, for the vast majority of decent-minded people whose patience with dirt-laden books and their sex-ridden promotion is wearing very thin, this magazine again has spoken out boldly and frankly to publishers and people alike.

In an "Open Letter to Offending Book Publishers" the December issue of *CHRISTIAN HERALD* carried an appeal to publishers which has attracted wide comment and discussion. Many readers have expressed their appreciation that someone has at long last—at the risk of being labeled "bigot," "book-burner," "violin of the rights of a free press"—dared to say what increasing thousands of literate

Americans have been thinking and also worrying about.

The open letter was written from the viewpoint of a journal that for more than three-quarters of a century has been a devoted friend of the book business, one which today devotes more space to books than does any other national monthly of 400,000 circulation and above—and one which sponsors a book club (*Christian Herald's* Family Bookshelf) that has, in its brief six years, distributed almost two million copies of the publishers' products. Moreover, *CHRISTIAN HERALD* spoke as a magazine that again and again has fought for the very press freedom book publishers enjoy.

The letter charged:

1. That modern novels, filled with words and scenes and characters unfit for family association, were becoming more and more offensive to the majority of Americans;

TO THE EDITORS:

I have read with interest your "Open Letter to Offending Publishers" (Dec. '55). It is the finest of its kind so far. We are all getting sick of the smear on good literature that filters through what would otherwise be fine books.

(Mrs.) HELEN R. LUEBHE
Gales Creek, Oreg.

... That was a powerful article. Thank you for taking your stand on something so highly important as this issue. Youth for Christ International stands squarely with you and everyone else who desires a revival of good, clean writing.

DR. ROBERT A. COOK, President, YFCI
Wheaton, Ill.

... Only yesterday, while calling on one of our parishioners, I received a complaint embodying the essence of your excellent article. To add to the unpleasantness of the picture, the individual is blind, dependent for his reading on phonograph records provided by the Library of Congress. It does seem that better selection methods should be in vogue in this particular governmental agency.

El Paso, Texas REV. ADOLPH A. STOY

... We feel that we cannot let the article pass without some comment, inasmuch as the first and major book attacked was Norman Mailer's "The Deer Park," which we published. The obvious answer to such an article is to refer to the Bill of Rights, which guarantees freedom of the press—of which book publishers are a part.

"The Deer Park" is a book of the film world as Mr. Mailer found it. The American public sees the end product in its movie houses; but there are many who are aware of the other side, which we believe deserves telling.

The most dangerous part of Mr. Hall's piece is his implied agreement with the letter he quotes from a gentleman who

says he will not buy a book published by a certain publisher because one book under that publisher's imprint, distributed by a particular book club, was regarded by him as "profane and dirty." This seems to be only a step from book burning, which I think we have seen enough of in the last two decades to satisfy us for a long time to come.

There is a school of thought which believes the ostrich is right to hide his head in the sand. We don't believe that the majority of the American public feels that way.

WALTER J. MINTON, President
New York, N.Y. G. P. PUTNAM'S SONS

... Felicitations on your pungent open letter. It is time that those who help to formulate public opinion understand their responsibilities to maintain the standards of decency and the ideals of the nation. I trust the open letter has been sent to all book publishers.

DR. RAYMOND M. VEI, Editor
Harrisburg, Pa. Builders

... Belatedly I have come upon your editorial and I want to say a hearty Methodist "Amen." I have not read any of the books mentioned (I am a shamefully poor reader in the fiction area) but I know there are far too many like these. You have offered criticism that is intelligent and defensible from a literary viewpoint and even with your colorful gift for expression (which I greatly envy) patiently restrained. Best of all, you have held up standards toward which the publishing enterprise can strive.

T. OTTO NALL, Editor
Chicago, Ill. Christian Advocate

... Judging from the sale of such books as "A Man Called Peter," the public is far from being tired of the nobler books which are at times offered by courageous publishers.

Milford, Conn. REV. J. DAVID ROBERTS

... I have been a newspaperman all my life of 86 years—30 years chief editorial writer of a metropolitan daily—and do not recall a more courageous, devastating blow at an evil than you struck. Little, Brown and Company were alike guilty in their "Mountain and Valley," a farm story with two young boys "bundling" at will neighboring farm girls. I wrote them that it was shameful in extreme for publishers of "Ramona" to put out such a "nasty" book. Their reply was lofty—that it was highly favored by the "critics."

Plainfield, N.J. EDGAR CARY MARKHAM

... I heartily agree with the article, I tried to read "Not as a Stranger" since it has been so widely advertised as a good book. The story of the doctor is good, but one has to wade through so much indecent language to get to the heart of the story that one is ashamed of the author. One expects plain talk in any story about a doctor or nurse, but there is such a thing as talking plainly without offense, and telling a story without portraying filth.

Mrs. V. A. WALKER
Medicine Lodge, Kans.

... No mention was made of the filthiest book I have ever seen, "Not as a Stranger." By actual count it contains about 300 obscene, filthy, profane words and expressions. They are not by inference but all are fully spelled out.

Gaithersburg, Md. JAMES W. BEERS

... I am now reading "Andersonville." Mac Kantor had a marvelous opportunity to write a real classic. But it is impossible for the reader to get the historical data that he desires without wading through a tremendous amount of filth.

WEAVER M. MARR, Administrator
AMERICAN HUMANICS FOUNDATION
Salem, W. Va.

... I am now, as for many years, an avid reader of fiction. But I must say many of

CHRISTIAN HERALD

Clean Book Crusade

2. That many of these novels were being brought out by old-line, well-established and hitherto reputable publishing houses;
3. That such books, and even many that were not so objectionable, were promoted in a manner that stamped their publishers' promotion experts as sex-obsessed;
4. That this publishing and promotion created among authors a false sense of values, by turning them from writing literature to enscribing licentiousness, thus ruining many writers and disgusting others;
5. That these violations of decency were not only misrepresenting American mores, morals and tastes, but were debasing the entire publishing industry and casting reflection on the many other book publishers who valiantly refuse to sell their birthright of press freedom

for a mess of financial pottage; and

6. That unless offending book publishers exercised the reasonable restraint imposed by freedoms that also include responsibility, these freedoms in time might well be taken away.

Response to CHRISTIAN HERALD's "open letter" was immediate. Communications poured in from readers, librarians, writers, other publishers. On these pages we give you excerpts from a few; we wish we could print them all. Yet here is sufficient to prove, to any who doubt the tastes of literate America, that the moral standards of this country's book-loving public are far from being what some publishers have gauged them to be.

To our readers—to all of America—we pledge that, having fired this shot, we shall not retire from the field until the battle for a cleaner literature is won!

the books I have found at random on library shelves are utterly unworthy of being in existence. "The Quiet Woman," by Agnes Adams Fisher, published by Funk and Wagnalls, flagrantly condones bigamy and makes it seem a perfectly justifiable way of life.

Dencer, Colo. LUCY AYERS EISENBERG

... I am glad that the best-seller lists of the Middle West often do not include the worst of New York's "mature" selections. Now that you've taken up the gauntlet, don't drop it. Many, many of us are behind you. (Mrs.) ETHEL WEDDLE, Librarian Girard, Ill.

... Let me say that you've helped me restore some faith in myself because I had begun to believe that I was old-fashioned or prudish.

Perry, Iowa (Mrs.) DARLENE NOLAN

... Of late I have been wondering if I am about the only one who resents such trash and rot, because I hadn't run across much opposition to it. Even when talking with people about it, I have noted a lethargy, or, "Well, what can you do about it?" attitude; and I fear I wasn't entirely guiltless myself.

San Jacinto, Calif. CORA SIEBER

... The public, very often, must take the blame. For whilst there is that section of the public which will revolt against commercialization of the salacious, there is that part of the public which enjoys it wholeheartedly and that great section of the public which remains utterly uninterested when a new and great writer comes upon the scene.

In the last three years we have published five books by R. K. Narayan, "The Financial Expert," "Grateful to Life and Death," "Swami and Friends," "The Bachelor of Arts" and "Waiting for the Mahatma." It is probable that no new novelist in the

last four years has had better reviews than Mr. Narayan. Yet not one of the books has sold more than 2,000 copies.

Three years ago we published a beautiful little book, "The World Christ Knew," by Anthony C. Deane, an account of conditions in Palestine at the time of Christ's birth. It was enthusiastically received by the reviewers, yet the total sale has been only 1,200 copies, in the main to the Methodist and Baptist bookselling houses.

I contend the only way of stopping the publication of salacious material is to educate the public to read and enjoy good material.

East Lansing, Mich. LYLE BLAIR, Director MICHIGAN STATE UNIVERSITY PRESS

... The library staff at the Flathead County Free Library are very grateful for your article and wish to endorse it wholeheartedly. We cancelled our subscription to one book club to keep away from these objectionable books and when we get them unintentionally we keep them in a hidden place for the people who ask for them. These books are like a drug for the ones who read them. After getting the habit, some will admit that they no longer care for good literature.

(Mrs.) CORNELIA W. SHERMAN, Librarian Kalispell, Mont.

... After reading one chapter of some books that have been recommended to me, I have been ashamed to be seen returning them. Thank God for men that will and can write out against such an evil.

Walla Walla, Wash. JOHN H. NORDHEIM

... At last someone has given the American public credit for being clean, decent and intelligent. I and many of my neighbors have long ago given up reading novels, looking at certain TV shows, movies, etc., that smack of filth. When the persons responsible for these finally realize that the American people are basically de-

cent, then they will see an upswing in their businesses. When will they finally wake up?

Chappaqua, N.Y. MRS. J. LINDENTHALER

... Mrs. Whitney and I subscribe to quite a few publications, and we had decided that we would not renew our subscription to CHRISTIAN HERALD, but this article decided us in favor of renewal. America sorely needs two-fisted fighters in this age of moral and spiritual decadence, and we would dislike to be among those who desert authors of such stirring writing as you have shown in this editorial.

Chicago, Ill. L. E. WHITNEY

... I'm back of you 100 per cent and I'm sure a large proportion of the reading public are also.

Alma, Mich. WILLIS L. GELSTON

... Your "Open Letter" is at least one Protestant voice raised in behalf of decency. We have left most protests to the Catholics. I am glad that you didn't mince words. It was wonderful of you to be the mouthpiece of all decent Christians.

Rahway, N.J. MRS. CHESTER M. DAVIS

... The article certainly is very appropriate to our present literary situation; is richly deserved, and I hope will be endorsed by hosts of clean-living, clear-thinking citizens in numbers so great these errant knights of the printed page will see their error.

Earlham, Iowa L. L. COOK

... More people have called to my attention this "Open Letter" than any other recent magazine article. It is well-documented in example, and so forcefully expressed that it must have been inspired. Such thoughtful statements should wake up publishers whose eyes can't see over the gutter level.

J. W. CREAGER, Librarian Youngstown, Ohio



By HELEN CAIN

THIS is the hour of crisis, they tell us. We are heavy with hearing it; stridently on the radio, pleadingly from the pulpit and ominously from the editorial page. Repetition does not make the words less true.

But how are we to fortify ourselves with enough faith and courage to face what lies ahead? Or better still, how are we to acquire the insight and compassionate understanding to throw ourselves into events in an effort to change a threatening future? The Gandhis, the Albert Schweitzers, the Frank Laubachs do not become humble servants of God and man overnight.

Charles Malik, Ambassador from Lebanon to the United States, declared to a Washington University graduating class that this time of crisis "requires above military and material security, above economic abundance, above political wisdom, the rise of a new breed of men with the highest heroic stature." He went on to say that the West needed great faith in God or else the West could not save itself, much less the whole world.

But what if we haven't time to wait for experience to teach us all we so desperately need to know?

I think there is a makeshift short-cut. Let us call it crisis reading or purposeful reading or whatever. I think it offers each of us a better chance to give direction to our world. What I suggest here is not for the student, but for the average literate but concerned person.

I have just finished reading a sort of nostalgia, spiritual autobiography in which a middle-aged author tries to

pin down what she has learned about the purpose of this life, and what she has discovered about the inner resources most of us seem to have to meet crises. In her book she explores old friendships, and retraces her childhood in the South as she motors through remembered country. Even the responses of the strange motel owners give her much to ponder. What all these divergent people have taught her make up the destination of her life's journey.

In books we can read the stories of many who have faced dilemmas and crises and come through them—in addition to the great religious leaders, people like Helen Keller, Dr. A. J. Cronin, Mrs. Bronson Alcott, Booker T. Washington, Robert Louis Stevenson, Florence Nightingale, and Abraham Lincoln. For our own urgent quest the words of others who have given a lifetime of thought to their searings should be a real guiding and strengthening hand.

ANYONE who hopes to deepen his life through reading should buy a loose-leaf notebook and many inserts to keep close at hand. You'll lose many original and meaningful ideas if you do not copy them into your notebook. Often you'll think that you'll remember them, but you won't. It is wise to copy the source and even the page number for easy reference in case you want to quote, or to prove a statement if you are ever challenged. A loose-leaf notebook makes it easy to discard ideas that once appealed but which you may have outgrown. The notebook

makes it easy to appraise your growth also. I make carbons of the paragraphs I copy because I like to share them with friends.

In reading "These Found the Way, Thirteen Converts to Protestant Christianity," edited by David Wesley Soper (Westminster Press), I was impressed with the important part that books played in the lives of most of the converts. The influence of C. S. Lewis of Magdalen College, Oxford, is especially noticeable. His "Screwtape Letters," "The Case for Christianity," and "Beyond Personality" were among those mentioned. Some other books and authors that altered the lives of the seeking, and in some cases even acted as an antidote to Karl Marx, were Francis Thompson's "Hound of Heaven," St. Augustine's works, Charles Whiston's "Teach Us to Pray," Kierkegaard, and Calvin's "Institutes."

Once you start reading with this sincere goal in mind you'll find that you'll be led from book to book. Each author tends to send us on to the books and authors who influenced him, so we will have started on a search aided by a sort of spiritual chain reaction. We'll not subscribe to everything we come upon of course, but we'll read slowly and thoughtfully, absorbing as much as we can, pondering it, making it part of our rock of faith.

Someone once wrote that we should spend an hour every day studying some serious book, but this hour should not be consumed with looking at words. Rather it was suggested that we should read for five minutes, then think for ten, until we fill up our hour. I

think that this is splendid advice, especially for reading the Bible and any contemplative book. If we heed this counsel, actually daring to *think*, the book and the thoughts it prompts will become a strength to us.

After a time you may notice that you are reading everything with a new spiritual insight—novels, the news, even periodicals. My own experimental notebook bulges with quotes that point up spiritual needs or resources taken from an odd assortment of sources: *Faith Today*, Bartolini's "Bicycle Thieves," Nancy Wilson Ross, *Harper's Bazaar*, Par Lagerkvist's "Barabbas" and so on.

J. B. Phillips proposes the idea that the creation of the atom bomb has given us a graphic demonstration of the destructibility of "matter," which fact should lead all of us to search for that which is *indestructible*. What man once thought of as "real" and enduring may in reality not be so at all. Instead the reverse may be true; that which cannot be measured by science, the spiritual, may be the only thing that cannot be blown to bits. For this very reason J. B. Phillips' "Your God Is Too Small" (Macmillan) is an excellent book to use as a starting point in our important quest.

SINCE we'll want to share some books with others by reading aloud or speaking about them or studying them in groups, we should mention two other books by Mr. Phillips that fit perfectly into this category: "Plain Christianity" and "Making Men Whole" (Macmillan). C. S. Lewis' smaller books (Macmillan) are very easy to read aloud, since they, like those of Mr. Phillips, were talks originally prepared for radio presentation. Frank Laubach's books are also thoughtful books, yet are easily read. Some have found the Pendle Hill pamphlets excellent background for talks before groups. These pamphlets have such a fresh approach to political, economic, cultural and spiritual problems, that an attentive, stirred audience is almost assured. Certainly they are good reading. Some earlier pamphlets were so significant that they have been collected in the "Pendle Hill Reader," edited by Herrymon Maurer (Harper and Brothers). Current pamphlets may be subscribed to by the year or singly by writing to Pendle Hill Publications, Wallingford, Pennsylvania. While this publishing house is sponsored by the Society of Friends, many contributing authors come from other denominations. Dorothy Sayers' "Creed or Chaos" (Harcourt, Brace) is sometimes used by discussion groups, and is a book that readers return to for renewed spiritual energy.

We cannot depend upon libraries for

all our books; some we will want by our side and these we will read and reread. We'll come upon significant ideas that we may have slighted at the first reading, or thoughts that were obscured by more powerful ones. We do not always respond in the same way, so that any good book has something to say to our varying and erratic moods and needs. We by no means ever get it all at one sitting.

A book I am unable to exhaust is Thomas Kelly's "Testament of Devotion" (Harper), a slight volume that illuminates a different thought at each reading. Others tell me they return periodically to "You Are My Friends," by Frank Laubach (Harper), Henry Drummond's "Greatest Thing in the World," and Elton Trueblood's "Alternative to Futility" (Harper). The fourteenth century has given us a devotional classic that many find to be a good bedside book: "The Cloud of Unknowing," written anonymously, which has for its purpose the gathering of man's thoughts solely unto God.

We must each make his own book pilgrimage and make his own lists. We must sit at the feet of the people down the centuries who have something to say to us, from the Gospel writers to Brother Lawrence to Peter Marshall. And we'll listen and sift the words of those vocal ones of our own times. First we'll read the Holy Bible, probably referring to more than one translation so that we do not lose a meaning. We may find a new technique for reading the Bible, trying, for example, to imagine that we are hearing the words for the first time, responding to the *immediacy* of the Gospel story.

THIS diligent, prayerful study, plus daily meditation, this taking unto one self the wisdom of the ancients and the prescience of today's prophets, with the spiritual guidance for which we pray, should at least prepare us for the days and years ahead. Spiritually unafraid, we can then go about offering something of our own peace to the fearful and disturbed all about us. THE END

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Presently she directs Methodist Department of Christian Education of Children.

She Told Them About God

Mary Alice Jones probably has answered questions about God for more children than any other woman in America

By ROSS L. HOLMAN

BACK in the later 30's a young woman who had just received her doctor's degree from Yale decided it was about time to write a book along the line of her prevailing convictions. She presented the idea to the children's editor at Rand McNally for a colorfully illustrated booklet entitled "Prayers for Little Children."

At first the publishers didn't warm up to the idea. Possibly they didn't think that parents or children generally would be interested. Thinking the decision was final, the author chalked off this one as a miss, and went on about her business. Later she received another letter from the same editor.

"Since the previous correspondence," he wrote, "my own 3-year-old boy has been pestering me and his mother with so many questions about God and prayer we are stumped for appropriate answers. I and possibly many other parents would like to know how to answer these childish quizzes. Maybe you had better write that book after all."

"Prayers for Little Children," soon appearing on dime-store and bookstore counters, was an immediate success.

Before long a million copies had been sold. As of today, sales have topped three million.

The author who has taught so many millions of children how to pray is Dr. Mary Alice Jones, now director of the Department of Christian Education of Children at Methodist General Board of Education, Nashville.

Her first book was the forerunner of 19 others. "Prayers" indicated such a need for answers to children's spiritual problems that Dr. Jones began the famous "Tell Me" series. The first of these was "Tell Me About God."

"This work grew out of many conferences I had over the country with parents, Sunday-school teachers and others," she explained. "I made numerous suggestions to them about answering children's puzzlers about God and His mysterious methods. At many of these conferences I was asked, 'Why don't you get out a book about it?' So I did."

Following this book came others suggested by the same need of interpreting various phases of the divine phenomenon to children, and satisfying their "How come?" These include

"Tell Me About Jesus," "Tell Me About the Bible," and "Tell Me About Prayer."

Among the questions in the "Jesus" book are such ones as, "Was Jesus ever a little boy like me?" "Did He play with other little children?" "Did He live in a house like mine?" "Did Jesus have any fun like we do today?"

Each of the "Tell Me's" has to date topped 300,000 copies. The total circulation of Dr. Jones' books is now well above seven million.

MARY ALICE occasionally hears an interesting report of some incident in which one of her books is involved. During the late war in Korea an American soldier, between actions, was washing his clothes in a little stream. An enemy shell fell uncomfortably close. It went off with a terrific bang. Emerging from the ordeal unscathed the GI exclaimed, "Well, God sure took care of me on that one."

Thinking he was alone, he was surprised by the little Korean waif who appeared out of nowhere and asked the soldier to tell him who the God was who could take care of him in such a terrifying emergency. Although the GI had been reared in a Christian society he laid no claim to being an authority on posers like this one. But he went ahead and explained God in a faltering way as he understood Him. At any rate, it fascinated the tyke. After hearing the story, he slipped off. In a few minutes he was back with several other young Koreans who had been given a second-hand version from the first boy. They wanted to hear about God from the GI first-hand.

Later, as the news spread, more and more little boys hunted up the soldier with more and more questions. He soon realized that the situation was getting beyond him. In desperation he airmailed his pastor back home for help. The pastor sent him Dr. Jones' "Tell Me" books. After that, the GI found the going easier. He made effective use of his unique opportunity.

OUT on another section of the Korean battlefield someone discovered a Marine who, at the end of each day, muttered this prayer: "Forgive me, God, for the things I do that are not kind and good. Forgive me, God, and help me try to do the things I should." It was the only prayer he knew and it was one he learned at his mother's knee from "Prayers for Little Children."

Mary Alice Jones doesn't know how to explain her intense interest in children except as it grew out of the events that shaped her own childhood. "From my earliest infancy I have never lived in anything but a Christian atmosphere. My mother took me to Sunday school

regularly each Sunday—from kindergarten on as long as I lived at home. She interpreted my Maker and the Bible to me in a way that fascinated me. She is still, at the age of 83, explaining God to a Sunday-school class of 150 in Chattanooga.

"As I grew up in the Grace Methodist Church in Dallas, Texas, I became interested in younger children. This interest attracted workers in the Sunday school and at the age of 14 I was made an assistant in a kindergarten class. Just before the church-school hour each Sunday, I went from home to home collecting the children and walking with them to the church. Then I taught them."

Mary Alice's career has been one of continuous religious service ever since. After finishing high school she graduated from the University of Texas. During college she was president of her Sunday-school class at the University Methodist Church, missionary chairman of the Epworth League and a member of the University YWCA cabinet. She took her M.A. degree in religious education at Northwestern University. She looked forward to the end of "school."

But at a church conference at Lake Junaluska Dr. Luther Weigle told her in no uncertain terms that she didn't

yet know enough about the Bible. After thinking it over she decided he was right. The encounter resulted in her going to Yale where she received her Ph.D.

Her subsequent literary career created a great demand for her counsel and services. She was for 16 years director of children's work for the International Council of Religious Education, now the Division of Christian Education for the National Council of Churches. After writing several children's books for Rand McNally, she was made children's book editor for the company, which position she held from 1946 to 1951, when she accepted her present post with the Methodist Board of Education at Nashville.

THE demands for Dr. Jones' "personal appearance" come from every state in the union and some foreign countries. She is away from her desk at the Board of Education around 35 weeks of each 52. She frequently arrives at her home office from one cross-country plane trip, only to take off on another within hours. These have included three White House conferences, pastors' conferences, state conferences in many states, interdenominational meetings, parents-and-teachers gatherings and others.

Some years ago, she was invited to come to Oslo, Norway where she was to lead the children's work conferences at the World Council of Christian Education. She came close to not making it!

She had just wound up some last details on the eighth floor of her Chicago headquarters before she was to take off to Norway. In her purse were the tickets for the trip, her passport, and all her money in traveler's checks. At the highest fever heat of anticipation, a thief snatched her purse and took off. For a split second her vision of filling a Norwegian appointment went glimmering. In another half second she decided she wasn't going to give up the trip that easily.

She took after the thief and chased him down five flights of stairs to the third floor before she caught him. She grabbed him by the collar and tore his shirt half off. The thief, unused to such feminine persistence, dropped the purse and headed for parts unknown.

After salvaging her trip to Oslo, Dr. Jones lost further interest in the thief except to describe him to the police as wearing "part of a dirty white shirt." Although Mary Alice had achieved quite a lot of recognition in her chosen work, the Chicago papers on the fol-

(Continued on page 58)

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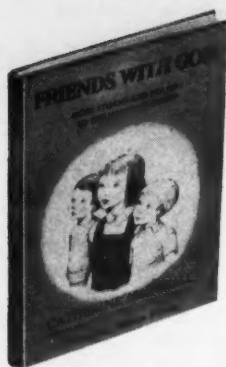
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REVIEW & HERALD PUBLISHING ASSN., WASHINGTON 12, D.C.

(Continued from page 47)

audiences of Norman Vincent Peale, Fulton J. Sheen, Ralph Sockman and Charles E. Fuller? What are the religious, economic and educational backgrounds of these men? Do such programs influence the listener's religious life? There are times when the volume seems more academic than realistic—but only times. Generally and finally, it gets down to the grass roots of its subject and purpose. But eventually the real test centers in the ability of these and other radio and television personalities to make themselves and their messages understandable and captivating to those who look and listen. Whatever the critics of the most popular personalities on the air and television screen may say about them, to express the conclusion in an ancient, homely adage, "The proof of the pudding is in the eating"—or listening or seeing. A distinguished, timely encyclopedic volume.

DAUGHTER OF NAZARETH, by Florence Maryne Bauer (Broadman, 110 pp., \$1.50).

An impressive, eloquent little story of the months before Jesus was born, as Mary's faith in God grew daily, as she lived in a great spiritual loneliness of communion with the Eternal. A book of devotion with a touch of romance in triumphant faith.

THE EFFECTIVE CITY CHURCH, by Murray H. Leiffer (Abingdon, 232 pp., \$3.50).

The purpose of the volume, as expressed by the author, is "to acquaint the reader with the patterns of city growth, the influences of city life on people and the church, and methods by which the church may develop its programs effectively to reach people in different types of city communities." Also here is a volume of aids and practical plans for city churches.

COINS OF BIBLE DAYS, by Florence Aiken Banks (Macmillan, 178 pp., \$4.50).

Students of the Bible as well as numismatists will "experience a real thrill when they see and read about the pieces of silver, gold and bronze which served the people two thousand or more years ago." Also now we may see the significance of currency in the lives of Bible people. The author has collected coins for many years.

BEHOLD THE GLORY, by Chad Walsh (Harper, \$2).

This little volume is prose but it sings with poetic charm and faith runs like a living stream through beautiful and inviting places. "God is a roving God," the author tells us, "the Guest who comes for dinner, invited or uninvited. . . . He stands lovingly and laughingly by the side of the atheist who is writing a book to prove that He does not exist. . . . It is better to invite Him to dinner before He comes anyway. . . . But God has such dignity that He need not stand on appearances. Long ago He learned to sleep in a stable and He does not hesitate to

take lodgings in a corner of the attic or in a basement." The book is divided into three parts—Part One is "Double Vision"; Part Two, "Exploration"; and Part Three, "Discovery." The chapter headings are characteristic of the contents: "Emissaries from Somewhere"; "A Tomato in the Autumn Sun"; "The Church and the Church Outside the Church"; "The Scattered Fellowship"; "God Is a Five-Act Drama"; and "The Shape of Darkness and the Fact of Light." I had gone only a little way along this delightful path before I discovered that mine was a happy journey; that whatever the shadows, the darkness would be brief and the light all glorious.

ONE MORE RIVER TO CROSS, by Winalee Gentry (Westminster, 237 pp., \$3.50).

A happy, delightful, thrilling book of co-adventure and achievement. The author travels with her husband to the jobs that were always there to be done. Here is a homespun tale of adventure on the American scene of present-day action. You will love it.

THE CONGRESSIONAL ANTHOLOGY—POEMS SELECTED BY SENATORS AND REPRESENTATIVES, edited by the Legislative Reference Service of the Library of Congress (University Press of Washington, D.C., 156 pp., Library edition \$3, Student edition, \$2).

Here is a book that would be worthy of wide acceptance on merit, but it has the added distinction of being created by United States Senators and Representatives. The poems are selected by the members of the two houses in Washington, D.C. They are both old and new and four are original verse by Congressmen Brooks Hays, John M. Vorys, Joseph P. O'Hara and Senator Alexander Wiley. The little volume is carefully indexed as to subjects and authors.

THE MINISTER'S CONSULTATION CLINIC, edited by Simon Doniger, Ph.D. (Channel, 316 pp., \$3.95).

This is a volume vividly depicting pastoral psychology in action. On these pages are the actual questions, cases and problems which have been submitted by ministers. The answers and solutions are from a board of eminent psychiatrists, psychologists, social scientists and clergymen. There is a very fine chapter on the relationship of preaching to pastoral counseling. I like very much the specifics of the book. Definitely the best volume in its field.

NORTH AFRICAN POWDER KEG, by Edmund Stevens (Coward-McCann, 273 pp., \$3.75).

A top-flight overseas correspondent, Edmund Stevens of the *Christian Science Monitor*, gives us a vivid picture of the troubled North African scene—it is much more than a picture for he probes deep into the lives of the people and the heart of the volcanic problem that shakes the

(Continued on page 59)



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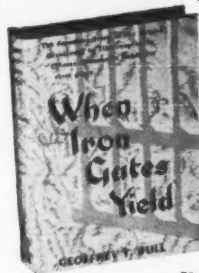
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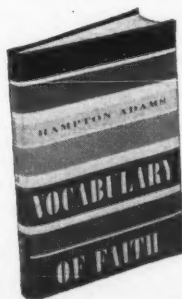
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SEVEN STARS FOR CATFISH BEND

by Ben Lucien Burman,
Illustrated by Alice Caddy



An enchanting sequel to *High Water at Catfish Bend* which was named by the New York Public Library as its favorite juvenile of the year. Doc Raccoon, Judge Black, J. C. the exhibitionist, and Mr. Burman's other woodland dwellers in wonderful new adventures—a gay parody of humanity. April, \$2.75

A CITY FOR JEAN
by Helen Wells

Here, told with warmth and understanding, is a novel that lifts the curtain on the exciting and rewarding field of welfare—a story about Jean Abbott, youthful social investigator, whose interest in people and desire to serve them brought her maturity and gave her new insight into life, especially into her own delightful romance. April, \$2.75



MORNING GLORY
by Marjory Hall



A timely story of two likable sisters, Gloria and Janet Lane, living in a one-room apartment, unhappy with their jobs, and not having much fun generally. How Gloria learns that their problems are not unique, and the way in which she and her sister find a new approach to happiness, makes an absorbing story for today's teen-age girls. April, \$2.75

THE HOUSE ON THE SHORE
by Ellis Dillon

When young Jim O'Malley arrived at his uncle's house, why was it deserted, except for the cat, and where was his uncle? An empty house and an all-but-empty cupboard made a poor welcome, but they also made a full-size mystery that Jim was determined to solve. "The House on the Shore" is an exciting story for boys—a tale of intrigue and suspense in a village on the coast of Ireland. April, \$2.75



THE BEGINNING
Creation Myths Around the World
by Maria Leach

How did this world begin? Who am I? This fascinating book presents a few of the conjectures which have come out of the mind of man in answer to these questions about his world and himself. There is beauty, awe, and reverence in the sixty-two myths and creation stories in this unusual work. April, \$3.50

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New Books for Children

Reviewed by MARION W. FARQUHARSON

A LITTLE HOUSE OF YOUR OWN, by Beatrice Schenk DeRegniers. An awareness of a child's needs and his longing for privacy is in this simple little book. A little house of your own can be under a table, behind a chair, or under the bed-covers, but when you are in it no one should bother you. A new shape, and gay, charming drawings by Irene Haas add to the lovable charm of this little book for preschoolers. (Harcourt, Brace, \$1.75)

WAKE UP, FARM, by Alvin Tresselt. Pictures by Roger Ducoisin. Two- and three-year-olds showing their first interest in books and pictures will greet with delight the clear colorful drawings of farm animals beginning their day. (Lothrop, Lee and Shepard Co., \$2.50)

THE SUMMER SNOWMAN, by Gene Zion. A small boy's exciting secret is the theme of this picture book for preschool and first grade. Humorously illustrated with pen and ink drawings and color wash by Margaret Bloy Graham. A wish-come-true idea which small readers can try for themselves. (Harper, \$2)

BEAR'S LAND. Story and pictures by Nicolas. It's Nicolas' familiar style in these action-filled pictures of a polar bear who runs away from the zoo and crashes a masquerade party where people are masked as bears, but there's an original touch, too, in both illustrations and story. Boys of 4 to 6 will find the story very funny. (Coward-McCann, \$2.50)

SEE AND SAY, a picture book in four languages. Woodcuts by Antonio Frasconi. Out of a fine artist's belief that small children should know of other peoples and other ways of speaking has grown this picture book in English, Italian, French and Spanish. Beside each picture of an object familiar to a child are the four words and the pronunciation of each. A well-planned book in modern style for preschool and primary children. (Harcourt, Brace, \$3)

CHAGA, by Will and Nicolas. Author and artist have collaborated in a thought-provoking picture tale of a lordly elephant who learns what it feels like to be one of the smallest creatures in the frightening world of the jungle. For preschool children. (Harcourt, Brace, \$2.50)

JESUS THE CHILDREN'S FRIEND, by Mary Edna Lloyd. A simple reader for second grade tells the story of the children who went to see Jesus. Illustrated with crayon drawings in color and black and white by Grace Paull. (Abingdon, \$1)

LUCKY YOU, by Munro Leaf. The contrast between living conditions of Ugh,

a cave boy, and present day Younow is amusingly portrayed in text and crude pen drawings. An enlightening book for 7- to 10-year olds who take all our modern comforts for granted. Munro Leaf still can't draw, but he has made a little progress. (Lippincott, \$2.25)

MOUSE CHORUS, by Elizabeth Coatsworth. Illustrated by Genevieve Vaughan Jackson. Mice are almost lovable in this dainty little volume with poems and frolicking sepia drawings on every page. They will be lovable to 7- to 10-year olds who find the book. (Pantheon Books, \$2)

COLUMBUS, by Ingri and Edgar Parin d'Aulaire. The d'Aulaires have done primary-age children a service in the past with their colorful picture books of famous people—Lincoln, Washington, Leif Ericson, Pocahontas, Ben Franklin and Buffalo Bill. Now they have added another welcome and colorful book in this fine picture story of Columbus. (Doubleday, \$3)

THE COLUMBUS STORY, by Alice Dalgliesh with pictures by Leo Politi. From the adventurous cover picture to the last words of the lively text both artist and author have caught the adventurous spirit of Columbus and dramatized his achievements. A splendid picture-story book for primary age children. (Scribner, \$2.75)

THE THREE KINGS OF SABA, by Alf Evers. Pictures by Helen Sewell. Three kings ruled in Saba in this allegory of the birth of Jesus. Caspar, Melchior and Balthasar were their names, and they quarreled as to which should rule alone. A visit to the newborn child brings them new understanding and peace, and they return to Saba to rule together. There's beauty and dignity in word and stylized poster-like illustrations, but it seems strange that no mention is made of the star. (J. B. Lippincott, \$2.50)

FIRST TO BE CALLED CHRISTIANS, by Ethel L. Smither. Some of the acts of the apostles have been told for junior age in this small book of 80 pages. Suitable for Sunday-school libraries. (Abingdon, \$1.50)

GOD'S FAMILY, by E. M. Conger. Through his TV set and into the Rome of the early Christians walks Jeremy Brown of New Jersey. Living with a Christian family he finds out the dangers and difficulties they suffered, and realizes how real is their love for their religion and for other Christians. The second half of the book, "God's Mighty Acts," tells six of the old Bible stories, with a liberal use of quotations from the Revised Standard version of the Bible. For juniors. (The Seabury Press, \$3)

THE CHILD JESUS, by Florence Mary Fitch. Illustrated by Leonard Weisgard. Lovely, soft colors characterize the full-page illustrations in this picture book for young children. The simple text tells of everyday incidents as Jesus must have experienced them, but it is the pictures which give the real atmosphere of the Holy Land. (Lothrop, Lee & Shepard, \$2.50)

SHORTY AT THE STATE TOURNAMENT, by Cary Jackson. The hero of this basketball story makes no team, but learns a lot about team spirit and self-discipline in a satisfactory sport story for the younger boys—10 to 12. (Follett, \$2.50)

SELOE, the story of a fur seal, by Betty John. The teeming life of the Pribilof Islands with its sights and sounds makes a vivid picture in the reader's mind as the author tells the life story of a male fur seal, from birth to full adulthood when he reigns supreme over his own harem. A fine nature story for boys and girls of 10 to 12. (World Publishing Co., \$2.50)

RABBIT FOOT FOR LUCK, by Jessie McGuire Coffee. A rabbit foot in the pocket is a mighty comforting thing to have, but as Andy watched and took part in the exciting events accompanying a dam break, his rabbit's foot lost its importance. It wasn't belief in luck that gave the people courage to rebuild. "A church is more than a building," his preacher father said, and Andy began to understand something of real values. For 10- and 11-year-old boys. (Abingdon, \$2.50)

LITTLE TURKEY, by Lester Rowntree. Illustrated by Richard Bennett. Eltee—short for Little Turkey because he looked like one—lived in California mountain country, and had all his fun and adventures in the woods. The author understands a small boy's way of thinking and describes amusingly his years from five to eight when he conquered his terrible shyness and discovered that people were his friends. There's a nice theme of love between a small boy and a brother 17 years older. Though Eltee is younger, the story is for 10- and 11-year-olds. (Viking, \$2.50)

WINGS AGAINST THE WIND, by Natalie Savage Carlson. In a book distinguished for its originality and humor the author tells the brief tale of Frippou, the sea gull who was hatched in the pocket of Jacot, the Breton fisherman. After some serious trouble which was certainly not his fault, Frippou brought his "Papa" good luck. Lively pen-and-ink sketches by Mircea Vasiliu complement the humor of the text. (Harper, \$2.50)

THE FAMILY AT DOWBIGGINS, by Elfrida Vipont. "We'll hate them all," was the decision of the Conyers children when paying guests were to be taken into their country home, Dowbiggins, and the children dutifully hated each one—at first. It was hard to keep to their resolve, though, and as each guest left they found themselves saying, "Come back again," and meaning it. Interesting individuals, de-

veloping characters, respect for others' dreams, and faith in one's family are the themes of this fine English family story for 11- and 12-year-olds. (Bobbs, Merrill, (\$2.75)

CLARENCE THE TV DOG, by Patricia Lauber. A jolly tale of a dog who runs his family to suit himself. Clarence has plenty of personality and his fondness for TV is only one of the signs of his cleverness. In a rollicking ending Clarence gives each of the people he loves a Christmas present. For boys and girls, 9 to 11. (Coward-McCann, \$2.50)

SING A SONG OF SEASONS, by Sara and John Brewton. In a companion volume to their collections of animal, nature and Christmas poetry, the editors have given us another distinguished book of fine poetry for the seasons and for special days. They have chosen only the best from the finest poets and they have divided their book into eight sections—Time, Morning, Evening, Birthdays, Fall, Winter, Spring and Summer. Within each group are poems for the holidays. Fine fare for all ages. (Macmillan, \$3.50)

ANIMAL TALES FROM IRELAND.

by M. Grant Cormack. Modern fairy tales with a folk-lore flavor, for the author has used the mythology and history of Ireland as a basis for his stories. Good material for story telling and for reading aloud. (John Day, \$2.50)

THE CHILDREN OF GREEN KNOWE, by L. M. Boston. An old, old lady and a little boy believe in magic together, and the children of the past come back to the old house. The well-known atmosphere of English fantasy is in this fine story for imaginative boys and girls. (Harcourt, Brace, \$2.75)

LET THE MOON GO BY, by Emma Gelders Sterne. Tall tales of early Americans, both real and legendary. Sixteen heroes are included, from Captain John Smith and Davy Crockett to Paul Bunyan and Pecos Bill. (Dutton, \$1.75)

THE PONY EXPRESS, by Lee Jensen. The dramatic and colorful role of the Pony Express in the history of America is presented here through text, pen-and-ink drawings, and drawings and photographs of the period. A fascinating book for adventure-minded boys. (Grosset and Dunlap, \$2.50)

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HOW I WRITE BOOKS

(Continued from page 43)

I keep a loose-leaf notebook in which I note down everything connected with the subject, numbering each item. In another part of the notebook I jot down thoughts and ideas and illustrations which I pick up from my meetings, interviews and from books. These may not be on the subject in hand, but can be woven in as I proceed in writing. For instance, I am now in my year of collecting materials for a devotional book to be entitled, "Maturity," an interpretation of the First Epistle of John. In the notebook section specifically on "Maturity" I find I have 504 items, and in the general section 574 items. Most of these latter items will get into the book. Before I am ready to write I'll have about a thousand items in each section.

When the year is about over, I'm eager for the birth. I'm so full of it I can hardly wait to get at it. And yet I always hesitate to get at it. It's like taking a cold bath. I hate to get in, but once in it's glorious! When I once begin to write, I cannot rest till the work is finished. I gather up every spare moment I can find—on trains, on planes, in waiting rooms, anywhere, and write with undivided attention. Sitting in Japanese trains with a sea of surging humanity around me I can write, with scarcely room to write at all, and can concentrate as if I were in a quiet study. And I find it fun—the fun of creation. While the writing year is intense, it is not strained. I do it easily and joyously. And I seldom change what I have written. To me, to write a thing is destiny. "What I have written I have written."

I write in longhand and then get someone to copy it for me. Typists of many nationalities have done my copying. I write on yellow legal paper with a margin at the side for additions or corrections.

People ask me which of my books I prefer. It's hard to choose among one's babies. But if I had to choose, I think I would choose "The Way." My readers do not agree with me, for they have not bought it as much as "Abundant Living." But if the message of "The Way," namely, that the Way is written not merely in the texts of Scripture but in the very texture of life, in my blood, my nerves, my tissues, my organs, my relationships, is true, then it's all over but the shouting. The Way is inevitable. There is no alternative. It's *the* Way!

An illustration. A family circle received the shocking news that the daughter had cancer. The husband turned bitterly to his wife, who was an alcoholic, and said, "It's because of the way you are living that this has

happened to us." This made her angry and she went to her father and mother and reported what the husband had said and they replied, "Perhaps he is right." This made her more angry. She came back home, found her husband gone and, feeling frustrated, tried to commit suicide with some electric gadgets that wouldn't work. Then she took the butcher knife to slit her wrists, went into the living-room and laid the knife upon the table to get nerve enough to carry out her intention. She found the knife was lying on a book, "The Way." Beginning to fumble through it, she was caught by it. Kneeling beside the table, she was soundly converted. She is now an honored member of the church.

A woman wrote me recently that her husband was given "The Way," for a graduation present. It stayed on the book shelf gathering dust for four years. For eight years she was a skeptic, having lost her faith in college. She trusted no one, hated many including herself. Her marriage was a consequent failure. She determined on suicide, bought some pills, put them in a dresser drawer. One day she decided to take them. She started toward the bathroom to get some water to help swallow the pills, tripped and fell against the book case; the book "The Way" fell at her feet. She picked it up, began to read and was converted on the spot. Her letter pulsed with a radiant happiness.

Do you see why I write books? **END**

SHE TOLD THEM ABOUT GOD

(Continued from page 53)

lowing morning gave her a type of publicity she wasn't used to getting. The front page headlines read, "Thief Loses Shirt to Sunday-School Worker."

In addition to the "Tell Me" books, Dr. Jones has written many others, including "His Name Was Jesus," "Old Testament Stories," "The Ten Commandments." In these she makes Jesus and other Bible characters come to life so vividly to the child he imagines himself a part of the scriptural events that are read to him. She has also written four helpful books for parents and church-school leaders to guide them in the religious training of children.

"I am now working on a new book entitled 'Tell Me About Heaven,'" said Dr. Jones, "and it is the most difficult one I've ever tackled. I'm having a hard time finding replies to all the brain stumpers that children ask about death and what happens after death—answers that are both helpful to children and theologically sound."

You—along with her several hundred thousand juvenile "fans"—will get a look at the answers Mary Alice has found when this volume appears before Easter.

THE END

(Continued from page 55)

French Republic. One thing he makes clear—Moslem nationalists have no love for Communism but are ready to try anything to win home rule.

THE MAN OF GALILEE, by Max C. Putney (Exposition, 274 pp., \$3.50).

The one aim of this fine book is to make the life of Jesus more real, here and now. It presents the words of the Master in twentieth-century English. The author's high aim is to give his readers a new appreciation of the Galilean's message and a fresh understanding of His incomparable personality.

A NIGHT TO REMEMBER, by Walter Lord (Holt, 209 pp., \$3.50).

An absorbing, lasting story of the tragedy of its decade, the sinking of the "Titanic." The author has spent years in gathering his material. His search has carried him near and far, and he has written in such manner as to make his readers intimately acquainted with passengers and crew—titled aristocrats, immigrants, officers and sailors. You come to feel that you know them all, and know them well. When I first picked up the book, I wondered why it had been written—and it is perhaps my finest tribute to the author that, when I finished with it, I knew.

JUST ONE MORE, by James Lamb Free (Coward-McCann, 211 pp., \$3.50).

A book that concerns the problem drinker. It is written for the friend who wants to help but doesn't know how, for the despairing wife, husband, son, daughter, partner... of a heavy drinker. There are plain, clear answers for those who are puzzled, and practical help for the man in trouble.

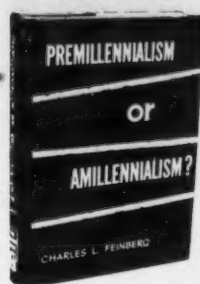
AMERICAN TESTAMENT, by Cornel Lengyel & Noah Ben-Tovim (Grace Books, 576 pp., \$5).

This is indeed a lifetime book for every home, and the vibrant story of a promised land. From the days of Columbus to "the day after tomorrow," the epic of America is recited—year after year, period after period, achievement after achievement. Between these backs is at once a practical reference volume of essential facts about America for the home, the school, the church, the office and the library. The factual material is arranged with constant attention to the inspirational quality of its presentation. An original and sweeping treatment of American history.

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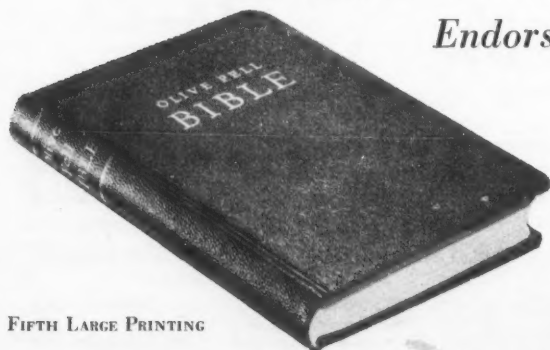
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successful teaching methods

By WILLIAM S. HOCKMAN

Do You Really Know Your Pupils?

She Knew Her Pupils

I never learned the name of the vivacious woman in the red hat but I have never forgotten what she said in a little seminar on teaching, held in Toronto in 1950. Our group was discussing how we could come to know our pupils. We had gone through the usual list of difficulties—teachers too busy to call in the homes, pupils scattered all over town, children preoccupied with radio and TV when we get there.

The leader kept pressing upon us the necessity of knowing our children one by one and as persons if we were to do a good job of teaching. We all knew he was right, but we were just offering excuses for not doing what we knew we should do. Finally, the woman in the red hat spoke up, and what she said went like this:

"I, too, tried calling in the homes. I still do some of it. It takes a lot of time, but it ought to be done in special cases. I'd like to tell you about another plan that I use.

"One by one I invite the members of my class to meet me fifteen minutes early on Sunday morning. I ask them to help me get ready for my class ses-

sion—get out the study Bibles, clear the chalkboard, sharpen pencils, etc. That gets them there and gives our meeting a real and natural purpose. They are glad to come.

"When we meet, we do the things that need to be done, of course, but we also talk. That's the important part. My questions are always casual ones: How goes school? Anything special happen in your part of town this week? How is every one at your house? Or it might be about the new baby, or what they had done or would do on a holiday."

This was a plan that appealed to us. It made sense. Out came our pencils and our notebooks. Here was another idea to make teaching more effective.

Couples as Teachers

Having couples for teachers is not new, but it certainly is not very widespread. It's a good idea, and it works.

For one thing the members of such a teaching team support each other, both in the preparation and in teaching. They also stimulate each other, and develop new slants and ideas on the lessons because they talk about it. Couples are ideal for co-ed classes, the



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kind more and more church schools are having above the Junior level. The social activities of the class are easier to plan and are more fun.

With a member of this kind of teaching team at each end of the table, no pupil is very far from a teacher, and that old temptation to play around, ever present with adolescents, does not take hold as easily.

The young people, too, like the idea, and so do the couples, themselves.

Filmstrip in Junior Church

Junior Church is a good idea, but sometimes it grows stale program-wise and the children lose interest. How can variety be brought into this service?

Use filmstrips—that's one way. Let Wilbur Laganke, who helps with the Junior Church of the Windermere Methodist Church in Cleveland, Ohio, tell how they used a filmstrip.

"Filmstrips don't cost a lot and can be used over and over again. We use them often in our Junior Church program, attended by Primary and Junior boys and girls and meeting during the church service.

"The leader thought we should try a series on what it meant to be religious when Jesus was a boy. I suggested that we start off with a filmstrip, 'When Jesus Was A Boy'.¹

"We looked it over. It was in color and had 61 frames. That seemed pretty long for one session, and we decided to use it on two Sundays.

"The first Sunday we conducted our service as usual. At the place for the 'sermon' we talked about how Jesus might have lived, about the songs He might have sung, about the Scripture His father might have read to the family. Then we presented the first half of the filmstrip, and closed our program. The next Sunday we gave all the 'sermon' time to the filmstrip, showing all of it.

"I am certain that our unit could not have been introduced in a better way. The children were interested and eager to participate. Nothing beats the concreteness of pictures to set children thinking about a subject. They helped us span the centuries and get back to Jesus, His times, His ways of living."

Making Assignments

At a meeting of our Junior teachers, the matter of assignments came up. Our lessons call for homework. This means assignments. Around the table the teachers were pessimistic about assignments. Children forget; don't do the work; don't come when they have assignments.

"This isn't public school," one of them chimed in with a tone of voice

meant to put an end to the discussion of this subject.

But the superintendent stuck to the subject, and asked if any of the teachers had had any success in giving assignments for work to be done. There were no volunteers.

Then she turned to me. "How can we get our pupils to take assignments and do them?"

"Home work, you know, begins with the assignment and the way you make it," I started. "First, be definite. Pick your pupils and tell them exactly what they are to do. Write it out on a card. It's better to start with several pupils than the whole class.

"Second, make it interesting. This is hard, of course, and requires some thought on your part. Let me illustrate: It's more interesting for a boy to spot on TV something that will relate to next week's lesson than to look up something in a book. A girl will find an item in the newspaper before she will interview the town's leading citizen. Let the harder things come later on.

"Third, follow up assignments. During the week, phone those who have assignments. Inquire how they are doing. Offer to help. Never let them out of it. Offer encouragement and depend on them.

"Fourth, call for assignments. Don't get short on time and fail to ask for reports. That's deadly. Make the most of the pupil's contribution. Sprinkle the salt of praise, but do it judiciously.

"That's a start. Practice it and you'll get results."

Check the Roll Yourself

In some church schools it is considered old-fashioned for the teacher to check the class attendance card or book. To this I say, "Nonsense!"

Checking the attendance roll can help in many ways. It can help the teacher personalize his relationship with the pupils. It gives him a chance to learn his pupils one by one, to practice speaking their names.

Too many teachers don't know the names of their pupils. Worse, they don't feel that they should learn them. At all levels of education, from kindergarten to graduate school, this attitude is deadly. Education implies a person-to-person relationship and names are the most personal of personal items. Learning them is a "must" for the church-school teacher.

I know all about the idea of giving pupils something to do, and it's a good idea, properly applied. Checking the attendance roll is not one of the best tasks for pupils. Do it yourself, taking time to comment on such things as regularity and irregularity. Comment on the return to the class of the child who has been ill or away. **THE END**

¹Bureau of Visual Aids, E. & R. Church, 1505 Race St., Philadelphia 2, Pa.



Praymates

I HELD his hand firmly in mine as we crossed the street against the menacing traffic. "Arland," I asked out of parental pride, "what's this little hand going to do when it grows bigger?"

"It's going to swing by itself," our 5-year-old replied.

Remembering our other son Roddy, now 10, I knew that Arland, too, would soon be crossing streets alone swinging his arms rhythmically in carefree boyish stride, or gripping his bike's handle-bars.

Some time ago my husband, Wayne, and I asked ourselves how we might prepare our children to walk independently, yet guide them through the hazardous traffic of life. Like the writer of the biblical proverb, we concluded that the heart should be kept "with all vigilance; for from it flow the springs of life." (RSV) So we became praymates with our children.

Wayne is a busy merchant, and much of the playtime that he would like to spend with our boys is necessarily spent with customers. But mornings, after we've had our breakfast together, there's little interference with our praytime.

Our devotional periods are not conducted on the adult level. At present we are reading a story book of the Bible, carefully selected to give our children a right impression of God. We have read missionary stories and other religious material chosen both to hold our children's interest and to teach them new spiritual truths.

Believing that there is great wisdom for moderns in the example of the Psalmist who wrote, "Thy Word is a lamp unto my feet and a light unto my path," we spend some time in memorizing Scripture verses after we have discussed the story.

We then form a family circle by clasping hands. The children pray first, as naturally as they come to us to thank us or ask for something. Yet they are conscious of addressing One whose understanding and power outranks family authority.

Sometimes we pray for definite things and the children experience answered prayers. Last fall when Roddy faced a prolonged illness he prayed: "Our Father, please hold my hand tight so I won't be afraid. And help me to get well."

But there are other times when the boys pray in generalities with general results. They have originated prayers to offer when they just don't feel particularly original. This is Roddy's latest: "Oh Lord, I thank you for my mother and father, my little brother, my home, the church, and everything good in the world. Amen." It is not unusual for them to remember a special thrill or burden and add a postscript. They do not say P.S., but "Oh yeah, Lord, I forgot."

Like all family activities, some of our devotions are more successful than others. Still, every morning is a new beginning in which we say as Francis of Assisi said, "Come, let us begin again to be Christians."

—MARY EDITH BARRON

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WHAT THIS WORLD NEEDS

(Continued from page 36)

Our national leaders will always be drawn from many different backgrounds and faiths. Not all of them, perhaps not many of them, will be "religious" in the ordinary sense, or have spiritual know-how.

On the other hand, most of us not in government do not have political or economic or diplomatic know-how. I have lived in Washington for many years. I know how easy it is for us not in government to be critical of those who are, to think we know exactly what should be done. I've watched some of the most articulate critics bog down when they were thrust into positions of leadership.

Then there are all the so-called little people across the nation who would like to help with problems like world peace, but have no idea *how* to help.

How do these groups fit together?

Suppose that at moments of decision, crisis and challenge our leaders could be backed up by spiritual shock troops? Suppose that—having tried everything else—some of us behind the national scene were willing to experiment with this type of prayer? Suppose we were willing to try waiting on God, seek help beyond ourselves, offer ourselves as channels for His power to be applied to specific national needs at specific moments of challenge or crisis?

I wonder if what would happen nationally would not be akin to what I have experienced? Often at the time when one is thus quietly waiting on God, nothing in particular seems to happen. But subsequently power flows through to the point of need. One gets new perception, fresh ideas, new creativity in one's job, a new zest for living, an inner contentment.

Some of you may feel that I am being naive; that prayer is scarcely a real man's work in the world. On the con-

trary, I know of no discipline in all the world like this discipline of waiting on God. Rushing to conferences, rushing anywhere, is child's play compared to this! Faith is a living command. It is costly. It is dangerous business because it means putting ourselves at God's disposal, and sometimes drastic changes have to be made in us before God can use us.

But suppose that we were sufficiently willing to experiment. Suppose that we would provide prayer and meditation rooms in places of business and in our homes; that churches were continuously kept open and heated!

I know of one Protestant family who became so convinced of the value of this, that they turned an area of their basement into a prayer room. Paint, a rug on the floor, a simple little altar—and the mother told me that amazing results have occurred to her family through spending a few minutes a day there. A prayer room has been recently added in the Capitol in Washington. How much it is actually used, I do not know. As a matter of fact, our religious leaders need to rethink and articulate in modern terms how one would use such a prayer room. What I am pleading for is much more than just a return to the traditional worship of our established churches. What we really need is a directing and redirecting, a thoughtful pin-pointing of the new and vital spiritual interest which has swept the nation in the past few years.

Where do we go now? To whom shall we turn? There is a very good chance that there is only One left to whom we can turn, only One left who has the wisdom, the know-how, the ideas, the inspiration, the power that we need. And time is running out. May the Spirit of the Lord enter into this nation—and set us on our feet! **END**

IN THE FULLNESS OF TIME

(Continued from page 19)

or go to a meeting. As my Grandmother used to say, she hardly warms the seat of her chair before she's off, calling back over her shoulder, "I'll be seeing you." And then she doesn't for months thereafter.

Often when I meet people on the street, they cry, "How are you?" and then dash off, leaving you wondering if they really care how you are, or if they are even aware that they've asked.

But then I'm not relaxed either. And although I have read at least a dozen how-to-do-it books, this business of deliberately relaxing your muscles from scalp to toes eludes me—to say nothing of sitting like a rag doll, limp as a dish cloth, and blanking out your

mind. My mind wanders. I keep thinking the curtains need to be cleaned or that I forgot to order the fish.

Latterly, I have tried to take stock of myself. After all, I am the person I know best (and also probably the least), the person I have to live with day in and day out—the one human being from whom I cannot escape. I can flee to the ends of the earth (and actually have, on a few occasions)—but I have to take myself along, which is sometimes discouraging. And I know quite well that my tempo, always a fast one, has been stepped up instead of slowed down, as it certainly should be at my age. Now I find myself hounded by an enormous sense of

urgency. Surely, none of us was born with this nagging at the heels of our minds. Perhaps it develops as we grow older, according to the time and circumstances in which we live. Sometimes I frighten myself with my feeling of impatience. It isn't with people (although sometimes with their attitudes); it is more often with events. Whenever I want something I want it now, immediately—which is extremely childish. Always there is the I-can't-wait feeling about it. Even just shopping. Many people I know shop carefully, thoughtfully, as if doing comparison shopping. And they do it not only with merchandise but also with other things—marriage, education, even creeds. But not I. I have to run right out and get what I want immediately. As a result I am often disappointed, disturbed, even disdainful when I contemplate what I have selected. And I have to pay for it.

It is not so important when it is just merchandise. But there are vital things we rush out to get which cannot be returned, but for which we still have to pay. Friendship, for instance. How often we rush headlong into friendship only to find that it does not measure up to our standards. But by then we are committed. You just can't say to someone, "I find you a different person from the one I thought you were; so I am herewith returning your friendship."

Very often we rush into responsibility, taking on something in our eagerness to proclaim ourselves capable and strong enough to do the job—only to find we have neither the ability nor the strength. I thought of this the other day when, in a glow of pleasure, I accepted a position on the board of my most beloved charity. Then I sat back and wondered. How much could I really contribute? It's one thing to sponsor a charity, make speeches, or write publicity pieces, but quite another to work dependably with patience and vision, in an executive capacity.

In troubled times many young people gallop into matrimony. "Love," of course, is unpredictable. You may fall in love in an eye's twinkling—and out again as fast. Or else you fall in love, you hope, forever. If you are fortunate it is forever. Or perhaps it is a slow development rather than a sudden emotional discovery. But particularly during wars, young people are likely to say "I do," first, and wonder afterward.

Advice doesn't help. If they are blessed they learn—after the adjustment—that they were right in the first place. The not-so-fortunate ones discover they were wrong, and then set out to remedy it.

The common attitude seems to be,

AM I MY BROTHER'S KEEPER?

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Is his future any business of mine? Should I be concerned with cripples and the needs and suffering of others? When I have enough to eat should I be worried because others don't, including little children? Should I care, when I was lucky enough to be born in America instead of India, where the majority of people do not get enough to eat and some are actually starving? What is the reason I was not born in Korea, like Sang Gi? There are still 35,000 homeless children in Korea. Why don't I live in a hut made of rubble, old tin cans and half rotten scraps of wood in Southern Italy, Hong Kong or in a crowded Austrian refugee camp? Why don't I happen to be a man with a job in Calcutta, working steady every day for long hours, who sleeps in the streets every night because my job does not pay me enough to share even a single room with a dozen other persons—a room without a stitch of furniture or protection from flies, swarming with bed bugs and without any sanitary arrangements whatever?

I am a Christian. Does that make me my brother's keeper? When my stomach is full must I be concerned about others, whose stomachs are empty? Must I? Am I compelled to think about these others? Or is it just, God helping me, that I want to think about them and because I have a heart, desire to help them?

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"I think this is an enduring emotion—
but if it isn't, I can always get out of
it." Which leads me to believe that
many don't really mean it to last. They
go aboard thinking, "If my marriage
sinks, there's always the escape hatch."

The marriages which last are those
which are undertaken with the firm
intention that they will endure. Not
all do, of course. But I never knew a
girl—thinking privately that if her mar-
riage didn't "fit" she could, so to speak,
always return it to the shop—who had
an enduring or happy marriage.

I have been watching the seasons
swing. Nature is never in a hurry. She
stages storms, floods, hurricanes—and
sometimes we feel she is acting accord-
ing to a sudden whim. But actually it
is all slowly building up somewhere
far beyond our ken. Sometimes she
seems to precipitate us from winter
into spring or from autumn into win-
ter, without letting us catch our
breath. But in reality, beyond the small
deviations, the cycle is much the same;
a slow, steady growth, a slipping from
season into season in an orderly way.
Even a sudden early burst of bloom
or an unexpected snow storm does not
mean that the process was hurried . . .
the plant was ready; the snow was
forming, and when the time came,
there was the bloom . . . the falling
snow.

Latterly, I have been trying to slow
up myself to some extent. I haven't
succeeded too well, but I should at
least get "E" for effort. At night when
I lie awake thinking of all the things
I've left undone that day, I endeavor
to remind myself that none is worth
losing sleep over. And, also, tomorrow
is another day.

I suspect that the key is right there
in my hand. For tomorrow is another
day.

For the last two years I have man-
aged, whatever happened, to take time
out for myself. Sometimes it is fifteen
minutes, or an hour or longer. I do not
spend the time tensely ordering myself
to relax, nor do I try to blank out my
"grasshopper" mind. I just pray. And
because my life is words—such as these
I now write—I speak aloud. It is the
only way I know how to concentrate.
This is my form of prayer—talking di-
rectly, from the heart and the spirit,
to the One who never fails to hear.

After such moments I can leave my
room, relaxed, all tension gone, and
feeling a refreshment and serenity
which stays with me all the rest of
the day. And when I go to bed, I speak
again, briefly, in gratitude; and once
more when I open my eyes in the
morning.

This is not the kneeling praying of
my childhood. Nor does it include, ex-
cept perhaps at the very beginning,
any of the prayers we learned in our

infancy. It is just talking aloud—and
mostly about other people—asking for
healing for them, for help, for guid-
ance.

It has worked for me—as other
methods work for other people.

I know that I must slow down, for
reasons that have nothing whatever to
do with physical health. Of course
such a slow-down is an aid to an over-
worked heart or a soaring blood pres-
sure. It is also a help against rapid
aging. But I think of it as a spiritual
remedy. For although we live in the
body, we are anchored in the spirit.

I have never been a faddist. I don't
run about practicing odd postures or
strange deep-breathing exercises. In
my girlhood I used to; I would read
books and promptly try to follow their
instructions. I never got very far. It
wasn't for me. I might say, however,
that if I had not been impatient even
then I might have achieved the prom-
ised results. But apparently I wasn't
willing to spend months learning one
exercise. I wanted to conquer the
method instantly.

I believe that everyone must learn
to discipline his own drive. It is like
having a team of horses; either you
drive them—or they drive you. If you
give them their heads, you find your-
self with runaways on your hands—
and runaways can carry you to disaster.

I REMEMBER a woman I knew and
loved in Germany, long ago. We called
her *Grossmutter*. I often used to go
to her sunny apartment for lunch or
coffee. She had a house full of old-
fashioned furniture, rows and rows of
plants, and a fabulous maid who gave
us miraculous meals. And after every
one of them *Grossmutter* would retire
to a stiff sort of chaise longue in the
middle of the parlor, where she would
lie down, close her eyes, put a large
white handkerchief over her face and
go to sleep for exactly twenty minutes.
It didn't matter who was in the room,
or if we went on talking—which we
did. At the end of the twenty minutes
she would remove the handkerchief,
sit up and briskly demand to be caught
up on all that had been said while she
slept. She must have been close to
eighty, perhaps more, when I knew
her, and she was strong and vital. She
had a simple and firmly rooted faith.
She was a happy woman.

I described *Grossmutter* to a friend
in Chicago. She is a charming woman,
immersed in the antics of her grand-
children and in continual correspond-
ence with her relatives. I don't know
how anyone can have so many rela-
tives. Yet she keeps up with them all.
She looked at me in surprise and said,
"I've always managed to rest every
day, no matter where I am—at home,
in a hotel, in a car, a plane or a train.

I do it at least once a day." And looking at her I saw that her conscious relaxation showed. For she is a busy woman who doesn't look her age by a dozen years or more.

A little stock-taking is always a wise move. The younger you are when you start setting aside a little time for thinking, and not just doing—for getting acquainted with yourself, for opening your receptive spirit to the quiet word of God—the happier you will be in later years. But it's better late than never.

I often sit in a little rocker in my bedroom and look out from the windows at whatever presents itself—trees, in whatever seasonal garb nature has dressed them; the bird bath, sometimes frozen; and always the birds, winter and summer. Sometimes I see the rising sun, or a glorious sunset. I look out with my physical eyes, but with my spiritual eyes I look within. Often I don't like what I see inside. But that is something I can always talk to God about.

My most favorite hymn, and I have many favorites, is "Dear Lord and Father of Mankind." It expresses in unusually lovely words, and melody, exactly what I try to achieve, the quiet, the peace, the letting go of tension, the cooling of the fever of living.

Perhaps as we grow older our sense of urgency increases because we think, if only subconsciously, that our time is short, that we must make the most of what is left. But this is only a superficial measurement, for time is not short nor is life brief . . . and making the most of it is not necessarily making the best of it.

The drive increases with spring, when there is so much to do, to see, to be accomplished. Even so, we should slow down. Today's unwritten letter will get written tomorrow. And this isn't a "mañana" philosophy of procrastination. It is a philosophy of first things first. It is more important to rest a while and contemplate your soul than to make a phone call or write a letter when neither is vital.

THERE is no need to hurry. We have eternity. Sometimes I hear people say, half in despair and always with incredulity, "Well, I suppose life could go on without me." Life will always go on, but it won't go on "without" anyone, for life, in God, is everlasting and all we need to know about it is that God lives—and so do we, going from strength to strength.

These are the things you come to know when you learn to control your drive, to curb your urgency and impatience, when you take the time to forget about time and to sit awhile by yourself and talk quietly with your Creator.

THE END



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Daily Meditations

by HALFORD E. LUCCOCK

Thursday, March 1

READ EPHESIANS 6:10-15

Rise up, O men of God! The Church for you doth wait, Her strength unequal to her task. Rise up and make her great.

—WILLIAM P. MERRILL

JOHN WYCLIFFE, the first translator of the Bible into English, showed his heroic spirit in a dialogue later used as a motto for "Latter Day Pamphlets," by Thomas Carlyle. It is: "One man, looking at a great evil in the world said, 'Well, well, God mend it all.' 'No,' said the other, 'that is wrong. We must help Him mend it.'" That is the spirit of the New Testament. We must help God mend the broken world we live in. It is not enough to sink back in limp lassitude and sigh, "God mend it." Are we doing anything to help God mend a single evil in the world?

Help us, O God, to be fellow workers with Thee, and to prepare the way for Thy coming in the life of the world. Amen.

Friday, March 2

READ PSALM 20:1-5

AN enterprising bookseller, hoping to attract buyers, once displayed over a stack of Bibles a sign which read, "Satan trembles when he sees Bibles sold as low as these." Perhaps! Though of course that is not as true as the original words of which those lines are a parody: "Satan trembles when he sees the weakest saint upon his knees." But evidently Satan does not tremble just to see the announcement that church service will be held at "11 A.M. as usual." For the words "as usual" may mean "stiff and lifeless." That would not scare anyone. But there is deep truth in the saying of C. S. Lewis, "To see a church with all its banners flying, is enough to make all hell tremble."

May we lift Thy banner over us, O God, that Thy name and Thy kingdom may not suffer loss by our lives. Deliver us from evil. Amen.

Saturday, March 3

READ MATTHEW 25:41-45

Had I a thousand hearts to give, Lord, they should all be Thine.

—SAMUEL STENNETT

SOME years ago the newspapers carried reports of the death of two people in Europe on the same day. One was an American woman who had the dubious

title, "The best dressed woman in Europe." She had a thousand dresses. But only one life. This was her life: to dress, to call, to dine, to break no canon of the social code. The other person was a man who apparently had only one suit. He never had a photograph taken in any other suit. It was a faded blue with a military collar. The man was William Booth, founder of the Salvation Army. He had only one suit, but he lived a thousand lives. He put himself into the lives of a thousand people, making their needs his concern.

May we always remember, our Father, that it profits us nothing to win a whole world, if we lose our own souls. Help us to choose the best. Amen.

Sunday, March 4

READ MATTHEW 13:3-6

Christ with me, Christ before me, Christ behind me, Christ in me, Christ beneath me, Christ above me.—ST. PATRICK

JESUS' parable of the four kinds of soil seems peculiarly important for our day. Take the phrase and think of it: "Because they had no root, they withered away." That is true of plants; it is also true of people. More than thirty million people in the United States moved last year. We seem to be a moving, rootless generation. Of course people do not need to be motionless in one physical place to get the best out of life. But we do need to sink our roots into the great inheritance, into the spiritual soil of personal faith. Roots must be put down if one is to live. Are we "rooted and grounded" in Christ deeply enough?

O God, our Father, Who dost make all things new, grant that we may grow in the virility of our faith and service. Amen.

Monday, March 5

READ PSALM 107:1-6

Gratitude is the best sauce for any meal.

—THOMAS FULLER

THINK over this observation on human nature: "A man's discontent is due not to what he has or lacks, but to what he sees others enjoying, while he goes without." Is that not true, at least, very often? Against that envy which destroys inner peace, there is no sure defense except a spirit of thanksgiving to God. If we have gratitude for what we have, and think of that, we will overcome discontent. The

Swiss theologian, Emil Brunner, has well compared thankfulness to swimming. He writes, "So long as there is air in the lungs, we do not sink. So long as we cherish thankfulness to God in our hearts, the heavy load will not bear us down. Hence, let us be careful to see that air remains in our lungs, and gratitude does not melt away."

Grant unto us, Thy children, O God, a consciousness of Thy indwelling presence, so that we may have utter confidence in Thee.

Tuesday, March 6

READ MATTHEW 10:26-28

CONSIDER a picture of thousands of lives, whose exploits are never celebrated in newspapers, but whose names are written in the most important "Who's Who"—the Lamb's Book of Life. This picture is found in the words of George Eliot, "The growing good of the world is partly dependent on unhistoric acts. That things are not so ill with you and me as they might be, is half owing to the number of people who lived faithfully a hidden life, and rest in unvisited tombs." Recall the blessings which have come to you from lives "hidden" from the crowd, but known to God. And with gratitude, may we determine to join the company whose hidden lives are the blessing of the world.

We praise Thee, O God, for all those who have touched our lives with blessed helpfulness. May we pass on to others love and help like that which we have received. Amen.

Wednesday, March 7

READ MATTHEW 6:5-7

By all means use some time to be alone. Salute thyself. See what thy soul doth wear. Who cannot rest till he good fellows find, he breaks up house, turns out of doors his mind.—GEORGE HERBERT

DO YOU ever make engagements with yourself? You make them with nearly everyone else, the butcher, the baker, the candlestick maker (or electric light company). Why not make an engagement with yourself? Surely in our time "The world is too much with us, late and soon. Getting and spending we lay waste our powers." In many ways our generation has declared war on solitude and meditation and reading. Today it is hard to make a place and time to be alone. So

CHRISTIAN HERALD

many of our gadgets, such as portable TV and radio, are designed to prevent us from ever being alone. Every day make a regular place and time to come face to face with God and yourself. For such solitude prepares us to bring something of great value to the world.

Take Thou our minds, dear Lord, we humbly pray. Give us the mind of Christ each passing day. Amen.

Thursday, March 8

READ MATTHEW 5:14-16

No life can be pure in its purpose, or strong in its strife, and all life not be purer and stronger thereby.

—OWEN MEREDITH

IT IS an old story, but it is true, and it is good. The famous British author John Ruskin, one night in his later years, sat watching a lamplighter who, with a torch in his hand, was lighting the lamps on a distant hill. The man himself could not be seen, but the lights would gleam as each one was lighted. Ruskin said to a friend, "That is what I mean by a real Christian. You can trace his course by the lights he leaves burning."

Give us strength to show forth Thy goodness, O God, not for our own gratification, but that others may see our good works and glorify our Father who is in heaven. Amen.

Friday, March 9

READ ROMANS 12:2-3

To know what you prefer instead of humbly saying, "Amen," to what the world tells you that you ought to prefer, is to save your soul alive.

—ROBERT LOUIS STEVENSON

WHEN Henry Thoreau, the author of "Walden," was about 8 years old, a visitor in the home asked him the familiar question, "What are you going to be when you grow up?" Young Thoreau replied quite solemnly, "I'll be I." No one ever lived up to that high program better than did Thoreau! He maintained a stout individuality all of his life. He never just "went along with the crowd."

Another notable New England literary figure who lived during the first part of the last century was Margaret Fuller. Emerson said of her, "She had a mountainous me." That sounds like what young Thoreau said, but it is very different. The "I'll be I" meant that Thoreau would never be a frightened conformist. The "mountainous me" meant that Miss Fuller was self-insistent, wanting her own way and her place in everything. Sometimes, to hear her was like hearing a singer practicing and saying over and over, "Mi, mi, mi, mi."

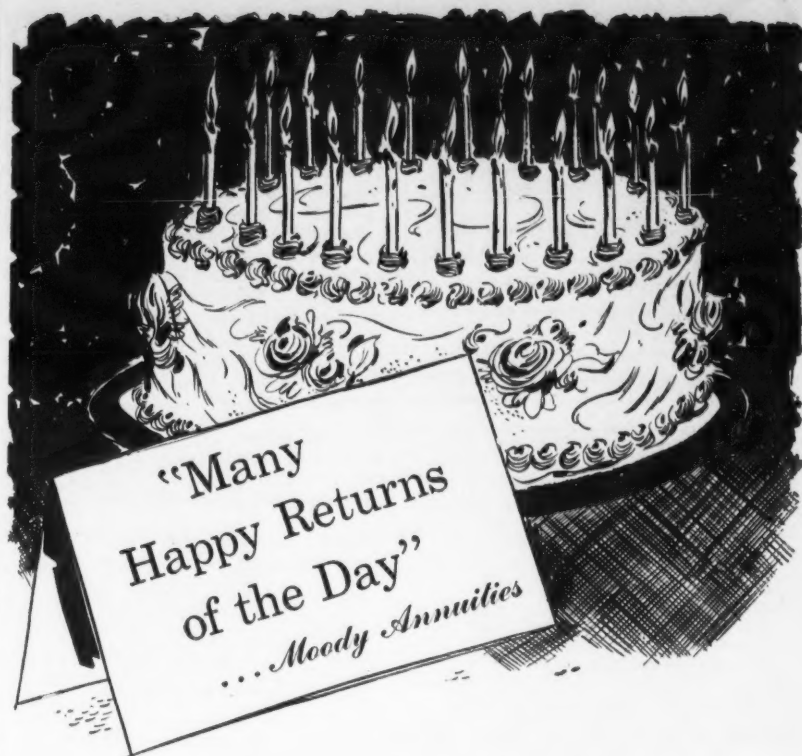
Grant, O God, that in us, Christ may increase, and that our selfish demands on life may decrease. Amen.

Saturday, March 10

READ PROVERBS 31:25-28

Life is short and we never have too much time for gladdening the hearts of those who are traveling the dark journey with us.—AMIEL

(Continued next page)



REMEMBER your own last birthday? That fine feeling of peace and well being as you enjoyed the love of family and friends? The frequency with which birthdays occur seems to speed up with passing time. But, when your financial security has been assured by Moody Annuities, your happiness in them increases a little each year. Moody Annuity checks come as regularly as the yearly anniversary of your birth. For more than 47 years, Moody has never missed or been late with an annuity payment.

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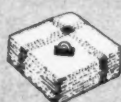
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A BOOK published a few years ago had
this alluring title, "Decorate Your Home
for Better Living." Many would say, on
reading the title, "That is just what I
want—better living." But on opening the
book you discover that it is not about
the home at all; it is about the house!
The great mistake many people make is
to confuse the house with the home. It is
possible to have a luxurious house and a
miserable home. The author of Proverbs
put it vividly, "Better is a dinner of herbs
where love is, than a stalled ox and hatred
therewith." To decorate a home for better
living calls for spiritual furnishings, kind-
ness, alertness to feel what other persons
really want and need, self-sacrifice, spir-
itual fellowship. Have we decorated our
home with these?

*Teach us anew, O God, that life is more
than meat and the body than raiment, and
that the inner life, filled with Thy spirit,
is more than any outward show. Amen.*

Sunday, March 11

READ LUKE 11:1-4

*Prayer should be the key of the day and
the lock of the night.—GEORGE HERBERT*

SOME PEOPLE have found help in the
practice of prayer by objects that give
concreteness of petition. One minister
keeps three pictures on the wall in his
study: a photograph of the church of
which he is the minister, a panoramic
view of the city in which he lives and
works, and a reproduction of Holman
Hunt's painting, "The Light of the
World." Again and again he prays, bring-
ing Christ in relation to the church and
the city. Another man keeps a globe in the
corner of a room and often turns it
around and makes intercession for the
peoples in the different parts of the world
as they pass before his imagination. Others
have made use of a morning news-
paper, which often brings to mind people
who stand in very great need.

*May we always remember that Thou
art closer to us than breathing, and nearer
than hands or feet. Help us to renew Thy
life within us by prayer. Amen.*

Monday, March 12

READ PHILIPPIANS 4:10-13

*We have hard work to do, and loads to
lift. Shun not the struggle, face it, 'tis
God's gift. Be strong!—MALTBIE D. BAB-
COCK*

VOLTAIRE once remarked that "every
man must be either a hammer or an
anvil." One commentator has explained
this as the fact that mankind tends to fall
into two classes, one small and one large;
those who make history and those who
are made by it; those who put color into
their environment, and those who take
their color from their environment. Of
course we are all affected by our sur-
roundings and the conditions about us,
and no one can completely mold his en-
vironment, but we can each, with the
help of God, make some history each day
and not be mere creatures of circum-
stances.

*May we stand so much within Thy
grace, O God, that we may not be con-*

*formed to this world but in spite of all
pressures upon us, we may be renewed
in our minds. Amen.*

Tuesday, March 13

READ COLOSSIANS 2:6-9

*Christ is a path if any he misled. He is
a robe, if any naked he. If any chance
to hunger, He is bread. If any be a bond-
man, He is free.—GILES FLETCHER*

DR. RUFUS JONES has told of a young
boy trying to put together a puzzle pic-
ture map of the United States. He was
having a hard time. Accidentally he
turned over one piece of the puzzle and
noticed that on the other side was part
of a man's face. That gave him a bright
idea. He turned all the pieces over and
it was easy to put together the pieces to
make the face of a man, George Washing-
ton. The boy said, "I knew that if I got
the face, the map would be all right."
It was!

There are troubles and disasters all
over the map of the world, but there is
a close relation between the map and
the face of Jesus Christ. The affairs of
the world will come out all right if it is
illuminated by the face of Jesus Christ.
For Christ and his teaching are the hope
of world unity instead of world conflict.

*Take Thou ourselves, dear Lord, heart,
mind and will; through our surrendered
souls Thy plans fulfill. Amen.*

Wednesday, March 14

READ LUKE 10:33-37

A LITTLE prayer meeting being held in
a Welsh village near a coal mine was
interrupted by a man who rushed in and
gave a note to the preacher. As the
preacher read it, his face became grave.
He announced, "There has been a fall
of rocks in the mine, and some men are
imprisoned. This prayer meeting will be
continued in rescue work in the mine. Let's
go." They went and worked mightily for
the rescue of the imprisoned miners. That
is a true picture of the Christian life—the
worship of God continued in the service
of man. God has joined worship and
active service together. Let no man put
them asunder.

*Teach us, O God, that all service ranks
the same with Thee. Grant that we may
be alert to hear calls of need and swift
to answer them. Amen.*

Thursday, March 15

READ PSALM 42:5-8

WITH many people, troubles roll in,
in their private lives, in addition to all the
troubles and disasters in the outside
world. The poet Gray, author of "Elegy
in a Country Churchyard," spoke for
many people when he wrote, "Low
spirits are my true and faithful compan-
ions. They get up with me, go to bed
with me, make journeys and return with
me." In the same mood, George Eliot
wrote to a friend, "My address is Grief
Castle, in Misery Lane." We ought not
to be discouraged or overcome if low
spirits visit us. That is the common lot.
But we can have another visitor, God
who comes into any life that is open to

Him. St. Paul, in a low spot in his life, when he was in jail in Philippi, nevertheless sang at midnight, because of his reliance on God. That can happen with you.

Take from our minds their troubles, and from our souls their stains. Even as our bodies rest on our beds, so teach our spirits to repose on Thy love and find peace. Amen.

Friday, March 16

READ I PETER 5:6-9

THE MORE the outward world is threatening and terrifying, the more we stand in need of those internal resources which alone can buttress our personal lives against the pressure of discouragement and fear. Our bodies can stand the pressure of fifteen pounds on every square inch, only because there is an inward pressure also. So we need the internal resources of faith which will be able to withstand the pressure which events exert on our spirits. That is the meaning of the great exhortation of Paul in Ephesians, "Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

Strengthen our hearts to face with courage all that may befall us along an unknown trail. Lead us in faith and hope and love. Amen.

Saturday, March 17

READ MARK 2:1-12

Every life is a profession of faith and exercises an inevitable and silent influence.—AMIEL

IN OUR Scripture references today we see portrayed the power of a rumor. In the little town of Capernaum, the mere report of a "new teaching," a new power, made great excitement. Just the rumor that Jesus was "in the house" was enough to gather a crowd. That was not the only instance of the power of a rumor about Jesus' presence. Let but a rumor, a stirring of hope, that Jesus is at home in a house, in a family life, or in a person get abroad and people gather at the door. That is one of the most moving things in Christian history. A question for each of us is, "Does my way of life cause any rumor that Jesus is 'at home' with me, in my spirit and actions?" If so, make no mistake about it. There will be a gathering at the door!

O God, may our discipleship be so real that when others look at us, they may take knowledge of us that we have been with Jesus. Amen.

Sunday, March 18

READ EPHESIANS 6:18-20

CAN YOU remember in the days of World War II the posters picturing the four freedoms? They were freedom to worship, freedom of speech and of assembly, and freedom from want. The phrase in our Scripture verses today, in which St. Paul calls himself an "ambassador in bonds" suggests that there are noble bondages, as well as noble freedoms. We are all called to be "ambassadors in bonds." We should have four great and ennobling bondages laid upon our lives.

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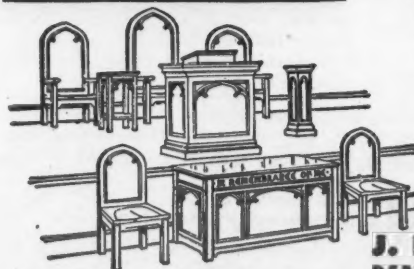
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We should be in bondage to the past, that is, to have a commitment to carry on our great spiritual heritages from the past. We should be in bondage to the future, to work for a more Christlike world. We should be in bondage to those in need. We should be in bondage to Christ, as St. Paul was proud to call himself the "slave" of Jesus Christ.

O God, the Father of our Lord Jesus Christ, who came not to be ministered to but to minister, take into Thy hands our will to power and fashion it into the will to serve. Amen.

Monday, March 19

READ LUKE 18:18-23

Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay.—OLIVER GOLDSMITH

ONE of the dramatic stories of the Civil War is that of the death of a beautiful and romantic Confederate spy, Rose Greenhow. She was carrying gold to the Confederate Government when the ship on which she was traveling was sunk off the coast of North Carolina. She carried the gold hidden in her clothes, but the weight was so heavy that she drowned. That is a vivid picture of money costing a person's life. This woman might have lived, if she had not clung so desperately to her gold. When money becomes the chief object in life, our spiritual life is destroyed.

O God, wilt Thou obstruct and hinder us when, through pride or avarice, we turn away from Thee and put anything else in the place that ought to be kept for Thee. Amen.

Tuesday, March 20

READ LUKE 12:4-7

What does anxiety do? It does not empty tomorrow of its sorrow, but it empties today of its strength. It does not make you escape the evil; it makes you unfit to cope with it when it comes.

—JOHN WATSON

MEN have always sought security. But our times have given a new urgency to the old quest. Men seek security on every hand, with social security, pensions, job tenure, savings. The way in which this has been elevated to be a national idol is found in a recent advertisement which read: "All our adventures begin and come home to the security we cannot do without. To give and get security is the main business of living. It provides us life's finest rewards." The gospel of Christ urges us to seek "security," but it directs our endeavor in other directions than that of piling up financial strength. It points to the true security in God. That security is sure, both in this world and the next. Faith sings, "A mighty fortress is our God, a bulwark never failing."

Lead us, O God, to seek the meaning of life, not in the abundance of things, but in the abundance of Thy love and care. Amen.

Wednesday, March 21

READ PHILIPPIANS 2:1-4

No man is an island entire.—JOHN DONNE

IN ancient Greece, if you were not a seeker after public office, you were called an "idiot." Men who preferred to live as private citizens were considered inferior in intellect.

There is point for today in this original meaning of the word "idiot," as a private person. The person who thinks he can be completely "private" in our world is an "idiot" in the present day meaning of the term. We are all, as the Old Testament phrases it, "tied in one bundle of life." The "idiot" is one who separates himself from the rest, and insists on getting his own advantage, his own profits, no matter what happens to all the others. For in an inter-related world such as we live in today, only by devotion to the common welfare, and to the common wealth, will human welfare, including our own, be possible.

O God, thou hast made us members one of another. Keep us mindful of the whole family of Thy children everywhere, and of our duty to the family of men. Amen.

Thursday, March 22

READ PSALM 25:1-4

And what greater calamity can fall upon a nation than the loss of worship?—RALPH WALDO EMERSON

ONE of our deepest needs as men and women is the need of worship. A man emphatically not a minister or churchman, but a dramatist, George Bernard Shaw wrote, "In my consciousness there is a market, a garden, a dwelling, a lover's walk, above all a cathedral showing me where, within the cathedral, I may find my way to the cathedral in me."

Note the words, "above all, a cathedral." Worship is a first need, the relation of our lives to the Creator of the universe. If we omit worship, the cathedral is soon dismantled.

Companion us, O God, this day, throughout various tasks and undertakings, and garrison our feet with light and our hearts with love, that we may walk with confidence in Thy ways. Amen.

Friday, March 23

READ PSALM 119:105-108

The Bible has shallows where a lamb could wade, and depths where an elephant could drown.—MATTHEW HENRY

THERE is a beautiful word in Thornton Wilder's story, "The Bridge of San Luis Rey." Young Jamie is given a present by his mother, "a little stone that shone in the dark for him to look at in his sleepless nights." It makes a lovely picture for the imagination, the little boy looking at the shining stone in the night. Our Father God has given us words that shine in the dark and never lose their luster or glow, even on the darkest night. The Bible is full of such luminous words. It is a wise investment of time to get firmly in our minds some of these great words to look at day or night. We might begin with such words as "The Lord is my shepherd," and "Him that cometh to me, I will in no wise cast out." We should have at least 50 other sentences in our hearts.

(Continued on page 74)



SWITZERLAND — Chateaux, snow-capped Alps, Jungfrau, Interlaken, William Tell country, Geneva. Home of French-born John Calvin and of John Knox.



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The entrance of Thy word giveth light. May we know Thy words so well that they may be a light unto our path and a lamp unto our feet. Amen.

Saturday, March 24

READ I CORINTHIANS 3:13-16

MARTIN Luther laid great stress on the truth that work is religious, too. We are accustomed to call work "secular" and worship "religious." Luther tried to correct that false idea. He wrote: "What you do in the house is worth as much as if you did it up in heaven before the Lord our God. It looks like a small thing when a maid cooks and cleans, and does other housework, but because God's command is there, even such a lowly employment must be praised as a service to God." The same truth is in George Herbert's hymn: "Who sweeps a room, as for the Lord, Makes that and the action fine."

Help us, O God, to praise Thee in the skill and devotion with which we do our daily work, and may all our work be a reflection of the spirit of Jesus, who said, "I must work the works of Him that sent me." Amen.

Sunday, March 25

READ LUKE 17:13-15

IN her fascinating book, "Gift From the Sea," Anne Morrow Lindbergh makes a plea for the preservation of the inner spiritual life, and for the renewal of the inner life of the soul, which may have been flattened out by other forces. She writes of the duty of "shedding" things that crowd out the soul. Among other things that ought to be cast off she mentions "the shell of ambition, the shell of material accumulations, the shell of one's ego... one's pride, one's false ambitions, one's mask." Look at your own life, is there anything that you might "shed" to the benefit of the soul?

Help us, O God, to pluck out from our lives whatever spoils us and chokes the good seed within our souls. Amen.

Monday, March 26

READ ACTS 4:31-34

History teaches one lesson, that in the long run, it is well with the good; and in the long run it is ill with the wicked.

—JAMES ANTHONY FROUDE

GEORGE Cheeryholmes, a missionary in China when the Red regime took over, was arrested by an officer in the Communist army early one morning and taken before the local Commissar. This official, a typical small-minded functionary, hardly knew what to charge the missionary with. Finally he said to him, "I understand you are a Christian missionary. I don't know much about religion of any kind, but I suppose that if it is worth anything, it is worth dying for."

We would all agree that our religion is worth dying for. Here is a nearer, closer question, "Is it worth living for?" That is what we are called to do, to live for our faith, not in one dramatic act, but in a steady succession of days.

Our lives have come from Thee, O God. Help us to live with a never diminished sense of responsibility, and to live not to ourselves, but to Thee. Amen.

Tuesday, March 27

READ REVELATION 3:14-16

Some people write and sing about "taking up one's cross" as though it meant little more than pinning a decoration on one's coat. To take up a cross means to live the adventurous life day by day. It means practicing faith in God, and in His unchanging purpose of love and good.

—A. J. W. MYERS

DANTE, in his great poem, *The Divine Comedy*, has a wonderful pictorial passage which stresses the point that "neutrals" in the moral battle are worthless. Dante places the cowards and the irresolute folk in an "ante-hell" in a place which was peopled first by the angels who were neutral in the conflict between God and Satan. Are we neutral in the struggle to establish Christ's teaching in our society? Have we made a separate peace with forces of evil? God has no use for a neutral.

Keep us, O our Father, from trying to serve both God and Mammon. Help us to serve one master only, even Jesus Christ our Lord. Amen.

Wednesday, March 28

READ MARK 1:35-38

Every great and commanding movement in the annals of the world, is the triumph of some enthusiasm.

—RALPH WALDO EMERSON

THERE is an arresting entry in Emerson's journal for Dec. 22, 1834: "It is easy in the world to live by the opinion of the world. It is easy in solitude to be self-centered. But the finished man is he who in the midst of a crowd keeps the perfect sweetness, the independence of solitude." We are not called to run away from the world, like a hermit escaping to the desert. That would be too easy. It would also be running away from God's need of our service in the world of suffering and sin. Is it an impossible thing to live in a crowd and still retain our Christian independence of the crowd? Jesus of course did it. But others have also done it. It was written of William Blake: "He came to the desert of London town, murky miles broad. He wandered up and he wandered down, ever along with God." William Blake did it in London. You can do it anywhere.

Help us, day by day, O Lord, to open our minds to Thee. Show us Thyself in the joys of fellowship and the richness of persons whose lives touch our own. Amen.

Thursday, March 29

READ PSALM 104:1-6

Nature is the Vicar of Almighty God.

—CHAUCER

A REAL and costly calamity in the life of anyone is to get into the habit of taking things for granted without any

sense of fresh wonder or remembrance of the Creator of the world. In "A Victorian Boyhood," L. E. Jones comments on this danger: "Children have a disappointing habit of taking the wonders of the world for granted, and of grumbling, like elderly clubmen, about the food and the plumbing."

Do we go through life like "elderly clubmen" complaining about things? Think twice before you answer! How different Jesus was with the glad appreciation of the lilies of the field! Keep alive your sense of wonder over all of God's gifts.

O God, who hast given us all things richly to enjoy, may we never take Thy bounty for granted, but may we see the world about us with amazement and give thanks with heartiness. Amen.

Friday, March 30

READ REVELATION 3:20-22

God is to me the creative force, Who manifests Himself as energy, as order, as beauty, as thought, as conscience, as love.—HENRY SLOANE COFFIN

ONE of life's blunders is to try to get from things, the satisfactions for the spirit which can come only from spiritual sources. The British novelist, J. B. Priestley, has put this truth briefly and forcibly. It comes to our day with special force, for we are in a gadget-minded time: "We cannot get grace from gadgets. In the bakelite house of the future, the dishes may not break, but the heart can. Even a man with ten shower baths may find life flat, stale and unprofitable." Jesus put this same truth in other words when He condemned the man in the parable of the Rich Fool, for having many things but not being "rich toward God."

Unto Thee, O God, do we lift up our hearts. Thou hast made us for Thyself. May we never seek our satisfactions in things less than Thee. Amen.

Saturday, March 31

READ JOHN 9:1-4

Build thee more stately mansions, O my soul, As the swift seasons roll! Leave thy low vaulted past! Let each new temple, nobler than the last, Shut thee from heaven with a dome more vast.

—OLIVER WENDELL HOLMES

WE ALL know that in the marriage service there are the words, "What God hath joined together, let man not put asunder!" That applies to other things than marriage. There has been too great a separation between work and religion, for instance. Work and religion belong together. The noted historian, Arnold Toynbee, has within recent days made a strong plea to bring religion back into closer relation to our daily work. He said, "The problem as I see it, is to keep our work, when once we have consecrated it, in that subordinate relation to our religion to which the very act of consecration has dedicated it."

Help us, O God, to bring to our work the remembrance that the night is coming when man's work is done. Amen.

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(Continued from page 21)

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At first, distributors and wholesalers were skeptical about the quality of student-made goods. "You can't manufacture first-class goods with student labor," they said. "And even if you can, you won't be able to produce enough to pay you for your trouble—not with classes breaking into your production schedule."

Southern Missionary then proceeded to show what student labor could do, given the opportunity. Borrowing as many ideas from big industry as it could adapt, the college streamlined industrial operations for peak efficiency in both quantity and quality of output. Before long, buyers were knocking at the college gates in such numbers that, during one period, 50 non-student workers had to be employed to fill the mounting orders. In three years gross business increased by more than one million dollars.

THERE has been a work program connected with the school since its beginning in 1893 when, out of sheer necessity, students and teachers alike had to earn money to keep the school together.

The two men who started Southern Missionary on its present successful bent are Kenneth A. Wright and Charles Fleming, Jr. Wright, a tall, bespectacled man, came to the college as president in 1943. He had worked his own way through Atlantic Union College, South Lancaster, Mass. Later, at Cornell University, he had undertaken a research project in experimental administration which called for a detailed plan on how a school can be entirely self-supporting. When he came to Southern Missionary he had some definite ideas on how to make a work-study plan succeed.

The college had an enrollment of 121 students when he arrived. Two or three industries were in operation, but hardly paying. The college had only four buildings that could be called presentable, and these were in need of repairs. And, to make bad matters worse, there was no money available for expansion. Wright saw an opportunity to test his revolutionary ideas. If he could find the right man to help him he knew he could make

his plan work. He found the man in Charles Fleming, Jr.

Fleming was not long out of Northwestern University's graduate school of business administration and while he hadn't worked his way through school, he had observed the struggles of less fortunate classmates and had become convinced that better work opportunities should be offered worthy students. So by the time he arrived at Southern Missionary he, too, had some definite ideas on how to conduct a workable self-help program, and was eager to try them.

Wright and Fleming agreed that a student eligible for college ought also to be eligible for a good job. Further, they were convinced that the industries ought to make money for the college as well.

Seeing the need for improvements, the college's trustees gave Wright and Fleming the green light to experiment in one or two industries. The plan met an enthusiastic response from the students. The improved quality of manufactured goods in the chosen industries resulted in increased sales, and mounting orders satisfied the most hesitant board members that the plan was succeeding.

Wright and Fleming wrote letters to educators and community leaders in many parts of the South explaining their plan. They asked former students in the armed forces to investigate the new work-study plan after the war. Finally, they encouraged students already enrolled to tell everyone they knew about self-help opportunities being offered.

The response was encouraging. By the middle of the 1946-47 term, enrollment was approaching the 500 mark, 30 new faces were seen among faculty and staff, and the first four-year seniors had already picked up their sheepskins. On the industrial side that year, increased production and the postwar demand for manufactured items combined to set an unprecedented business volume for the college. Their plan has been growing steadily ever since with the result that Southern Missionary is today virtually untouched by the financial plight facing so many other small private colleges.

Both men readily admit that the college could not run without its industries. It has no endowment and receives only an occasional gift, the only regular outside help being an annual \$60,000 subsidy from the Seventh-day Adventist Church. The income from its industries and business enterprises helps support 75 professors, pays for construction and furnishings of all the buildings, and, to a large degree,

rooms and boards the 600 students who are about equally divided between men and women.

In Fleming's opinion the long-range secret to Southern Missionary's industrial success is the school's four-point incentive plan. And he's equally certain that it helps meet frequently raised objections to integrating so-called "trade" education into a liberal arts school.

The four-point plan includes (1) complete organization for teaching a student all aspects of the department in which he works, (2) encouragement of individual initiative by rewarding student-employees for time-saving and work-saving suggestions that pay off, (3) an annual industrial festival to celebrate the students' labor accomplishments, and (4) an industrial commencement each year when awards are given for student labor achievements.

Under the incentive plan some industries have been made teaching industries. The college recommends that students take instructional courses in the trades at which they work; at least one vocational class is required for any degree. Some of the industries have carried the teaching idea even further. They provide for rapid advancement right up from the ground floor to supervisory level. A student

planning for a business career might spend his first year in the cutting department, his sophomore year in the assembly room, his junior year in shipping and receiving, and his senior year in the front office handling accounts or purchase orders. Or, if he is more interested in the production end, he can work up to the position of section foreman.

Point two of the incentive plan—to encourage individual initiative in a student—is bold and costly. Southern Missionary has paid as much as \$500 for a time-saving or work-saving sug-

**One book full of stirring passages
—a cook book.**

—FRANCES RODMAN

gestion, with the average ranging around \$25. A committee set up to evaluate student suggestions has approved as many as 40 in one month.

There was Calvin Butler, for example, a freshman from North Carolina employed in the furniture factory. He developed a system for notching desk parts that stepped up production from 200 parts per machine in half a day to 2000 parts in the same period of time. Obviously the factory benefited as well as Butler, whose award was enough to pay his tuition for the year.

The biggest event in Southern Mis-

sionary's work program is a two-day industrial festival held in April each year, when the college opens its doors to visitors. In 1954 nearly 5000 persons showed up for the event.

Then follows the "industrial commencement," at which certificates and cash prizes are awarded for work achievements. The certificates are given to those who have satisfactorily worked 500 hours or more in the college industries. Each certificate indicates one of three grade standards—satisfactory, honors, or high honors. These certificates are priceless when the graduate applies for a job; he can't give a better reference.

To visiting educators this emphasis on student-labor achievements usually raises a pertinent question: Does not such a work program have an adverse effect on classroom progress?

"Not at all," says Wright. "We have seen it demonstrated repeatedly that students who work while attending college are almost always at the top scholastically. Regular work cultivates a sense of personal responsibility that shows up in the classroom. Our academic standards are substantially higher than those of many colleges, and I'm convinced that a sensible work schedule actually helps students to reach those standards."

Academically the college hews

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closely to the requirements of such accrediting organizations as the Southern Association of Colleges and Secondary Schools and the Tennessee State Department of Education. Majors are offered in 20 fields of learning which lead to standard degrees. A minimum of 128 semester hours of credit in applicable courses is prerequisite to the granting of any degree. Minors are offered in six additional fields of specialization, and 16 pre-professional, pre-technical and two-year curricula are also offered. Southern Missionary credits are generally accepted at universities throughout the country.

Southern Missionary always has more applicants for admission than it can accommodate. Standards are high and the rules, though few, are strictly enforced. The college subscribes to the tenets of the sponsoring church, but it accepts students, regardless of their religious belief.

Visitors to Southern Missionary are frequently impressed not only by the student activities in classroom and industry but by the attractive layout of the school plant. The eight main college buildings, a mixture of wood and brick structures of Old South, white-column architecture, are evenly spaced in a half-circle at the crest of a hill. Most of the industries are to the rear in a small valley rimmed by oaks and dogwoods. Exceptions are the furniture factory, located a mile to the northeast alongside a main line of the Southern Railway, and the dairy which marks the southern end of the college estate. Stretching a mile directly east are meadows of alfalfa and pastures for the dairy herds.

In recent years, various educators from many parts of the country have visited the college to study its methods first-hand. Nearly all the private colleges of Tennessee, and a dozen elsewhere in the South, have sent delegations to look over the program. The sponsoring denomination often sends its overseas appointees to the campus so that they can learn how to develop similar self-help plans in other countries. Not long ago, one of Southern Missionary's own assistant managers was transferred to such a post at the denomination's Middle East College, Beirut, Lebanon.

Typical of the enthusiastic endorsement Southern Missionary frequently gets from visiting educators is that of Dr. Frank E. Spaulding, former superintendent of schools in Cleveland, Ohio, and professor emeritus of education, Yale University. "The practical possibilities of Southern Missionary's work-study plan are marvelous, almost unlimited," he said recently. "I have never seen a program of the kind that approaches it."

THE END



IDEAS FOR THE SPRING BAZAAR

NO TIME like the present to start the wheels turning for the annual spring bazaar. New ideas are always needed to give spice to the favorite old standbys, so let's see what can be done this year to perk up with new themes, new concessions, new items for sale.

Audubon Fair

Ever think of an Audubon theme for your bazaar? Flower and bird decorations are just the thing to give your fair a touch of spring. Live or imitation flowering branches might be tied to the posts of your booths to give each booth a name, such as "dogwood," "forsythia," "laurel," "fern." Name other booths for such wild flowers as the violet, anemone, bluebell, buttercup, daisy or wild rose, and decorate with bunches of flowers. Making your own paper reproductions will probably prove most successful.

Send for a package of Audubon Society stamps, number them consecutively, and paste these stickers in plain sight about the room, some on the booths themselves, some on walls or doors leading to other parts of your exhibit. Offer prizes for the best lists identifying each of these stickers.

(Visitors will first have to find all the stickers, thus assuring them of making a complete tour of the bazaar.)

The garden shop will naturally be a big feature of your spring bazaar, with potted plants, fresh cut flowers, seedlings, small plants, and garden tools and supplies, used or new. You will also want to offer pretty corsages and boutonnieres. Make the garden shop doubly interesting and important by hanging Audubon nature charts about the walls. Garden lovers will enjoy studying these while they wait their turn to buy, and it will give added attractiveness to your display. Address: National Audubon Society, 1130 Fifth Ave., New York, 28, N.Y.

A game for the youngsters may be set up in the yard. Call it a Bird's

woman's place
in the
church

Edited by Jane Kirk

Feeding Station. Draw a large tree on green cardboard. Paste on cut-out pieces representing different bird foods—cherries, suet, bird seed. Let the children try their skill at shooting darts at the different bird foods. If they make a strike, they win a prize; one type of prize for hitting the cherries, another for the suet, and so on. The "tree" may be fastened to a tree trunk outdoors at a comfortable height for the youngsters.

Pennsylvania Dutch Theme

Building a bazaar theme around a cook book is an idea that paid out well. Mrs. Kenneth Cronk was using her book of favorite Pennsylvania Dutch recipes one day when she was struck with the idea of using a Pennsylvania Dutch theme for the next church bazaar. She talked to Mrs. Malcolm Monroe, her co-chairman. Quickly the

idea evolved. They chose bright blue, red and yellow as the bazaar colors and decorated all booths with streamers in these colors. In contrast were black cut-out silhouettes four to five feet high of a Pennsylvania Dutch boy in typical hat, shirt and trousers held up with braces, and a girl in bonnet and apron. These were fastened about the walls, interspersed with various Pennsylvania Dutch hex designs, and made an effective background. Towels and place mats with Pennsylvania Dutch designs, miniature iron wheelbarrows and trivets, as well as other gift items with a Pennsylvania Dutch flavor were featured in the booths.

Supper, prepared and served to more than 300 persons, offered such specialties as pot roast with ginger-snap gravy, pigs knuckles and sauerkraut, as well as the usual cold turkey and ham. Cider was served with the

meal. The "seven sweets and seven sours," typical of Pennsylvania Dutch meals, were in evidence in the spiced fruits, chow chow, pickles, apple-sauce, and so on. Apple pan dowdy was served for dessert.

Entertainment following dinner consisted of group singing of the "schnitzelbaum" song, which had been translated into Pennsylvania Dutch terms. Words had been mimeographed and passed around, and the minister led the crowd in singing. A quartet then offered songs from the musical show, "Plain and Fancy," which takes place in the Amish country.

The notice which advertised this bazaar via flyers was worked out with Pennsylvania Dutch expressions to stimulate interest from the outset:

PLAIN AND FANCY FAIR

You shouldn't "stood in bed"
On October twenty-eight.
A basement "ge-studded" with bargains
Awaits you on that date.
Candy, aprons, "shoo-fly" pies,
Perhaps a "distelfink" in disguise.
There's a day-time snack bar in the hall
So don't wait till "pappa is all."
There'll be Christmas cards, baked goods—
Buy many or a few—
And the kiddies' beauty parlor
Will "wonder" you.
Mamma's "wonderful busy"
As she "readies her ware,"
No time to "dopple"—
It's the Plain and Fancy Fair.
You'll find gifts for any occasion,
Happy or sober,
So come, come, come, the last Friday
In the "hind part" of October.

Memorial Methodist Church,
White Plains, N. Y.

Gay Nineties

The Gay Nineties theme was carried out in murals designed by several artists in the Church in the Highlands, Congregational, White Plains, N. Y. Scenes were outlined in black and white by these artists, and filled in with colored chalk, a job in which many less-talented workers could help. The entrance was decorated as "the mall;" the children's room as the "amusement park;" another room as the "bandstand;" and the large room in which most of the booths were set up was the "general store." A pot-bellied stove and cracker barrel helped create atmosphere. After supper in the evening an auctioneer with handle-bar mustache auctioned off expensive items that had been donated, as well as the murals which had decorated the walls. Members bought them for the walls of their recreation rooms. In the "amusement park" gaily-dressed clowns carried bunches of bright colored gas-filled balloons to sell to the children.

(Continued on page 82)

THREE FOR YOUR NEEDLE

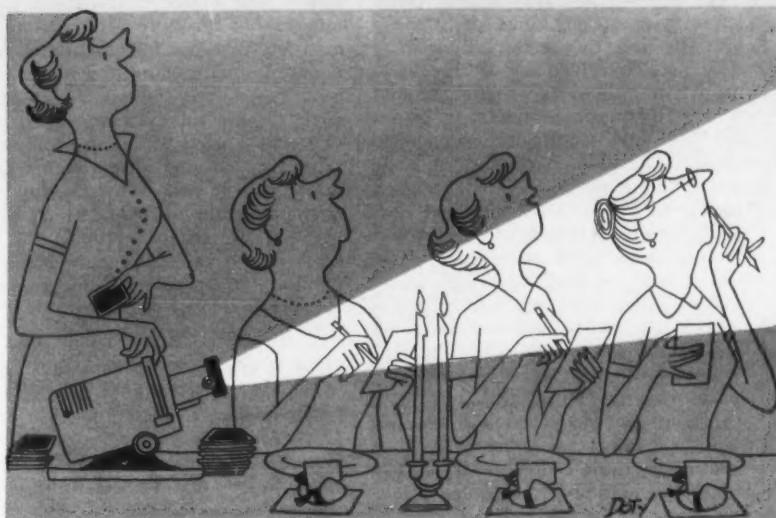
875. Easily, economically you can crochet three hats—so chic in pastel! Band style takes one hour to complete! Three jiffy hats to crochet in straw yarn or chenille. Easy instructions included.

7363. Smart new cover for your TV set—in pineapple and mesh pattern! Easy to crochet in any size! Crochet TV square 24-inches in No. 30 mercerized cotton; smaller in No. 50; larger in bedspread cotton.

7212. Baby snuggles quickly to sleep 'neath this protective cover—with little animals for company in dream-land! Easy to embroider. Embroidery transfers, diagrams, directions for quilt 35½ x 43½ inches.



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Social of the Month

EASTER LUNCHEON MEETING

YOUR Easter-time meeting should be something special, and it can be so if carefully planned. You may want to have a musical program, or show an inspirational film, secured from your denominational headquarters, the American Bible Society, or some other source. Or, you may be able to rent slides of famous religious paintings from a nearby art gallery. As these are thrown upon the screen, a commentator might tell interesting facts about them, or give out paper and pencils and ask each lady to identify as many paintings and their painters as she can.

You can make clever place-cards that will set everyone talking. For materials you will need: egg shells saved from cooking, Scotch tape, egg dye, and narrow crinkly ribbon. Have on hand enough small trinkets, such as tiny fuzzy chicks, tiny plastic items, or balloons, to give one to each guest. From unruled index cards or any white cards cut smaller cards about 1 inch long and $\frac{1}{2}$ inch wide. You will need twice as many cards as you have guests.

As you break eggs for cooking, save halves together to reduce problem of matching, but do not set one half inside another, because they stick. A large platter serves well to keep shells on. Dip the two matching halves in the same color egg dye. When dry, place a piece of absorbent cotton inside each half, to make a nest, and add a trinket. Then place halves together and put a small strip of Scotch tape across the joint. Two such strips should do the trick. Where you placed your thumbs to break egg the opening will be obvious. Over this put a wider piece of Scotch tape running with the crack and cover generously. Add a second piece of tape on top of that. This will reinforce it enough to run a razor blade through, making a slit long enough to insert one of the small cards. Write or print the name of a guest on the card and place it in this slot with the name facing the small end of egg. To make the egg stay in place on the table: attach another small card to bottom of eggshell favor with Scotch tape. Finally anchor ribbon with Scotch tape and tie at top behind name card. This helps cover the crack. Tie a little bow with curled ends.

You might do one whole table in alternating pink and green eggs, using pink and green candles and napkins at the same table. Another table might be in yellow and blue, and so on.

Serve hot stuffed eggs, asparagus in aspic salad, rolls, strawberry Bavarian cream and cookies, with choice of beverage. Hot stuffed eggs are simply made by mixing the yolks of hard cooked eggs with deviled ham paste. Place in a shallow baking dish and pour over them condensed

cream of mushroom soup, thinned. Reheat in slow oven.

Mold aspic salads in flat pans and decorate with mayonnaise bunnies. Make a stencil for this purpose by cutting a card to the size of the salads you wish to serve. Draw on it or trace the simple outline of a rabbit. Cut out the picture from the center of the card, and you have your stencil.

Before serving, place the stencil on the gelatine and fill the rabbit-shaped hole with undiluted mayonnaise. Pat the dressing on until it stands above the card; then lightly smooth the top. Now raise the card from the edge carefully. You will have a white bunny. Repeat this process on each serving. You can make eyes, and nose and shading for the ears by adding red food coloring to a small amount of mayonnaise and using a toothpick as a paint brush.

MAKE FOR THE BAZAAR

LOOKING for new items to spark sales at your bazaar booth? Try some of these:

A Beauty Repair Kit for the kitchen saves many a hurried trip upstairs. To make one you will need a cigar box, a mirror from the dime store, glue, white and rose paint, decals or passe partout. Remove cover from cigar box, and trim it down to make a 2½ inch wide strip to go across the bottom of your "shelf." Paint box rose on the inside and white on the outside. Paint section of cover to correspond. Set aside to dry before applying design. Use decals for decoration or trim with passe partout cut-outs. Glue mirror to back of shelf. Put a small box of face powder and a puff, a comb and lipstick in the box.

For a **Knife File** you will need a cigar box, any shade of light colored enamel, green passe partout, a sheet of heavy cardboard, glue, butterfly, poppy, daisy and morning glory gummed seals. To make, cut a strip of cardboard 2½ inches longer than the cigar box and the same width. Shape the top by cutting corners off, and make a hole $\frac{1}{2}$ inch down from top in center to hang it on wall. Cut six slits on one short end of box to accommodate knives. Space them about $\frac{1}{4}$ inch apart. Glue cover shut and glue cardboard back to box. Give box several coats of enamel to make a smooth, even surface. Cut thin scallops of green passe partout. Outline long sides with these scallops and mark off front of box with them. In this way you will divide it into even squares. Stick a seal in each square for decoration. Or you could decorate with decals in Pennsylvania Dutch designs. (Continued on next page)

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Ring Guards solve that age-old problem of where to put rings safely in the kitchen when they come off for dishwashing. To make one of these you need a round box (the kind a typewriter ribbon or Scotch tape comes in), a 3/4-inch length of 1/2-inch dowel stick, red and blue passe partout, large size red notarial seals, white glazed paper, blue and silver gummed dots and white paint. Cut a hole in box top large enough to fit over dowel stick. Cover box top and stick with white glazed paper. Stick red seal in center of box. Remove paper over hole and run stick through hole. Cut a 1/2-inch-wide band of red and one of blue passe partout. Spiral the stick with the blue. Cover the sides of the box with a straight piece of blue, then spiral with the red narrow band. Decorate top of box with gummed dots, and paint on the words, "Sure Ringer."

Another style of Ring Guard also holds watches or bracelets. To make it use two small paper plates. Cut one in half and fasten the two together face to face with passe partout or masking tape. They will then form a little pocket. This may be painted or covered with crepe paper and decorated in any way you wish. Apply three coats of white shellac if you use crepe paper, allowing each coat to dry before adding another. Stick a small wooden block to back near top of whole plate and screw three cup hooks in place. These will hold rings, watches and bracelets in such a way that they dangle into the pocket formed by the two plates.

Ready-Made Skirts for fruit crates. How many folks would like to make use of fruit crates as dressing tables, shoe racks, book shelves, toy racks—if only they knew how to dress them up! Make up a quantity of ready-made skirts that need only be slipped over

empty fruit crates to transform them into usable furniture. You can make a variety of types for all sorts of purposes. A square of quilted plastic material might form the top of your crate cover, with a full skirt of printed percale and a pretty binding of drapery tape. Or, you might use a cotton satin fabric in soft pastels for the top and skirt and make an overskirt of white organdy or curtain netting. For the kitchen a cover made entirely of oil cloth would be practical and colorful. Be sure to leave a flap open down the front for easy access to shelves.

"Quick Tricks to Crochet and Knit" is the descriptive title of a new handwork booklet available for 10c from Coats & Clark's Sales Corp., 430 Park Ave., New York, N. Y. Place mats, made to look like slices of watermelon, gay new glass jackets, golf club mitts, stuffed toys, fancy new pot holders, crocheted collar and cuff sets, hats and handbags, are shown with complete instructions to make. Ask for Quick Tricks Book No. 307.

Directions for making Sweaters for Babies and Children, or sweaters for any member of the family are given in new booklets available for 25c each from The Spool Cotton Co., 745 Fifth Ave., New York 22, N. Y. Ask for "Knit and Crochet for Babies and Children," Baby Book No. 503, or Book No. 504.

SPRING BAZAAR

(Continued from page 80)

To bring in a good supply of donated articles a letter was sent out early in the fall, listing things that could be used for the fair. This was followed up by a telephone committee who called each person individually to find out what they were going to give. Names of committee chairmen and their telephone numbers were

Large Quantity Recipe File

EASTER EGG SALAD (for 100)

Ready-cut spaghetti	5-6 pounds
Kidney beans, cooked, drained	1 1/4 gallons
Eggs, hard-cooked, chopped	40
Pickles, sweet, chopped	1 1/4 quarts
Celery, chopped	2 1/2 quarts
Mayonnaise	2 1/2 quarts
French dressing	2 cups
Salt	1/2 or 1/2 cup
Tabasco sauce, if desired	1 teaspoon

Cook spaghetti in boiling salted water only until tender. Drain, rinse with cold water, drain again. Cool. Mix drained kidney beans, eggs, pickle and celery lightly together; add spaghetti. Combine salad dressings, salt, and Tabasco sauce. Fold into spaghetti and kidney bean mixture. Chill. Serve on watercress or crisp lettuce. Note: Elbow macaroni may be substituted for ready-cut spaghetti.

Courtesy Kellogg Co.

listed in the church bulletin to make it easier for folks to donate.

Bicycle Placards

Clever publicity brought in good attendance and made the children's section unusually successful at the Gay Nineties fair. A school teacher designed small placards in a luminous purple-pink paint with a little girl in old-fashioned bonnet opening her purse. These were distributed to the children of the Sunday-school to attach to their bicycles and carry news of the bazaar around the community. So much interest and excitement resulted among the younger generation that placards were still in demand long after the supply was exhausted. In this way Sunday-school children were made well aware of the fair and its date and got many of their friends to come, too.

"I don't believe you can do too much in the way of placards and notices appealing to children," said Mrs. Russell Rose, chairman of publicity for this fair.

Tiny Tots Beauty Parlor

Beauty parlors are the latest favorite among concessions designed to appeal to the small fry. At the Church in the Highlands little girls could have their fingernails manicured for five cents, complete with nail polish and a dab of perfume behind the ears. At the Methodist church the children's beauty parlor gave each customer a comb and bow for the hair, plus a dab of perfume and a little nail polish.

Baby Carriage Floats

Appealing to youngsters is always good strategy, for they bring out their parents with them. Sponsor a miniature float contest among the teen-age group—floats to be constructed on baby carriages and in proportionate size. Offer prizes for the best. (Prizes can be some of the larger items donated for the bazaar.) Votes of persons attending the fair determine winners.

One carriage may be made to resemble a Toonerville trolley, another may be designed to look like a grasshopper, a swan, or some other creature. A candy house may be perched on one, or a revolving merry-go-round. One carriage may turn out as a space ship; another a garden with old-fashioned cottage; another a circus. Carriages need not be designed with a place for a baby to ride, although some designs will lend themselves to including a live little one. All should be pushed by the one who is entering the float in the contest, and the parade can take place on the church grounds at a given hour. Seats in the reviewing stand may be sold, entitling the purchaser to vote for his choice of prize-winning float.

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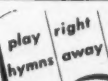
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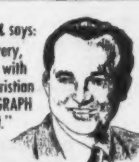
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PIGS IN THE DAHLIAS

(Continued from page 28)

With the large vegetable garden, the chores of the house, summer canning and the baby, her body was always tired. She went to bed physically exhausted and rose still tired and irritable. That's when the neighbor's hog brought its litter to the lawn. Sometimes a pig rooted under the fence and ate the fallen plums. She warned Joe several times to tell the neighbor, but he didn't want to "make trouble."

One day she was hanging the last of the wash on the line when she saw the old sow coming with her pigs. Clara was simply too tired to move as she watched the pigs come toward the fence and push under. She saw them look and sniff for the nice plums that she had picked up early that morning to make jelly. Not finding any, they moved toward her dahlia bed. At that, she yelled and started to run, but the pigs paid no attention. Before she reached them they had her lovely plants pushed and rooted out of place. Several pigs ran away with the bulbs in their mouths while she chased them.

It was too much! She called Vixen, the bulldog, from the back yard. Carefully opening the gate she ordered, "Put her off, Vixen." That was all that was needed.

A great squeal went up from the old sow as Vixen gave one bark and pounced. The squeal brought the pigs running and squealing from the yard. Vixen had a strong hold on the sow's ear, and sat quietly down while the squeals and bellows continued, even greater now because the pigs all joined in.

Grimly Clara closed the gate, went to the porch and picked up the frightened baby. She took a rocker and sat down enjoying the "blissful" scene before her. Vixen would hold on until ordered to turn the sow loose, and Clara didn't intend to give that order soon.

Joe came running from the field. He jumped the fence and headed toward the frightful noise on the lawn. He tried to get the dog off, but she paid him no mind. She evaded him and pushed the sow in another direction, keeping fast her hold.

Clara got up, and went toward the kitchen. She came back with a big piece of meat and slowly made her way toward the group while Joe struggled fiercely to free the hog.

"Here, Vixen," she said as calmly as if nothing had ever happened. Vixen looked up, turned the sow loose, and bounded toward Clara, looking highly pleased. Clara handed her the piece of meat, and Vixen began eating as if there had been no disturbance. The sow gave a mighty *whoof whoof*, and raising her tail high in the air, took off

with the piglets following. Clara evaded Joe's eyes as she passed him, and went back to the porch jubilant.

Joe followed her and said carefully, "Honey, you should never put Vixen on the neighbors' hogs. She might kill them."

"Vixen won't hurt them," she answered knowingly.

The hogs didn't come back. Inwardly Clara rejoiced because she knew she had scored a point in eliminating one pest.

Little things! How they could rankle.

NOW, Mother, don't let this get you down. The children want to plan their own lives," Joe said as he kissed the tip of her nose and went out to the afternoon chores, the day the young folks were to arrive.

Men take things too complacently, she thought, a tear oozing down her cheek and falling just short of the potato pie she was beating. Pushing the tears back again, she began to rush supper vigorously. It was almost finished when she heard Joey's steps in the hall followed by lighter, clicking ones that she knew must be Ann's.

"She's probably in the kitchen," she heard Joey say.

"Back here, children," she called, wiping her hands on the towel.

"Yum, yum, what's cooking?" Joey caught her and swung her around. "I know. Potato pie. Smells wonderful!"

Ann came forward as if she wanted to be kissed. Standing there in the evening twilight, her trim figure set off by her lovely fur coat, the high color in her cheeks and sparkling dark eyes made her captivating to anyone. She

**When we pray we link ourselves
with the inexhaustible motive
power that spins the universe.**

—ALEXIS CARREL

was just a little girl begging Joey's mother to like her.

"It is so nice to have you children here." Clara was going to be very polite, but she found her statement so true that she turned from Joey's arms and took Ann into hers, thrilled as the young arms clung to her.

"Let's put your things in here." She was leading Ann to Ella's room, a little room that had been vacant so long.

"I'll find Dad," said Joey, and was gone.

"Oh, what a beautiful braided rug, and that lovely old patchwork quilt. And I love the homey fireplace!" Ann exclaimed. Clara seldom came into this room. It held so many crushed dreams and heartaches that she no longer saw

its beauty and simplicity but only the vacant chair. She had dusted it this afternoon, changed the linens and built a fire. Looking at it now through Ann's eyes, with the choice potted plants hidden here from the cold, it *was* beautiful. She had made it that way once years ago for a dainty little daughter who loved all the beauty that could be crowded into nine years.

"Hang your coat here, my dear." Clara opened a closet, bringing out a hanger. "It is such a beautiful thing," she heard herself saying.

"Thank you. Uncle Edwin gave it to me when I graduated from high school. He felt that he had to do something special. I wear it very seldom because it is out of place where I usually go."

"Most girls wouldn't feel that way." Clara was surprised.

"I wear my cloth coat for most events, but this weekend is such a special one that I wanted to wear the fur."

"We hope you are going to be very happy as Joey's wife, and that you'll always feel at home with us. We want you to know that," Clara found herself saying.

"You are so kind. How could I feel otherwise? And besides I'll always be happy where Joey is. Now we better get back to that potato pie!" Slipping her arm through Clara's she hurried her back to the kitchen.

"It smells so delicious! May I lick the bowl?" She ran her finger across the side of the mixing bowl just as Ella and Joey had done so many times.

"Joey says you are the best cook on earth. He challenges my Home Ec major to equal you. Some way I must meet the test, and the only way I know to do it is observe and experiment. Do you mind if I watch you at work?"

Clara found herself laughing spontaneously at the girl's simple and candid statements, enjoying her completely. Why, this child could be so good for Joey if their backgrounds were not so different.

The men came in, blown by the brisk wind. "So our girl came back!" Joe greeted her.

"When Joey brought me before it was *Joey's girl*! Now it's *our girl*. I like 'our girl' so much better," and Ann kissed him lightly on the cheek. His eyes lighted up and Clara knew his hungry heart had found a daughter. Everything seemed so right, but—

The fire crackled on, and the old clock ticked away. She knew the time had come for discussion when Ann closed the piano and took a place with Joey in the circle. Ann's eyes roved over the old room with candid admiration.

"Dad, Mom," Joey was speaking, and under her breath Clara prayed, "Please, dear God, let it be something practical, something that will last



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when the pigs root up the dahlias. When—

"There were reasons why Ann and I changed our plans. First thing, Ann had the chance of getting the high school Home Ec Department here, beginning immediately. Then we heard that in March, Mr. Kelly, the Science teacher, is resigning and going with a chemical company to South America. I'm taking *his* place. We have definitely settled on teaching careers."

"Before you went into service you spoke often of making a million dollars, Son," Clara reminded him.

"It was while I was in service I found out that I wanted other things more, Mom."

"Your master's degree?" Dad questioned.

"Ann and I will start on our masters' this summer. Will it be nice to have us nearby?" he teased them.

Clara's mind was whirling so that she couldn't catch up with them. They had outsmarted her at her own logic! "I'm so happy about it all, Joey, but what of Ann? Will she be happy with us?"

"Let Ann answer for herself." Joey turned toward her.

Ann said gently, "Joey spoke for both of us. When he brought me here last week and I saw that little church hidden among the trees, it sold me before we reached this lovely place and you two dear people. This community, Joey's family, the school, it is just what we want. Roots, deep roots. Do you understand?" She paused for a moment, then went on.

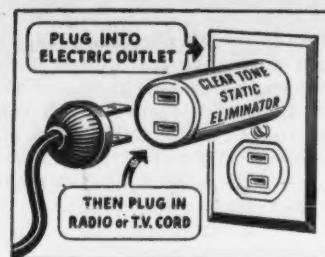
"After the accident in which I lost both parents, I lived with my aunt. She was kind to me, but I was bred to country living and I missed it so. My parents were teachers, and some way I've always known I'd teach, too, and in a rural community. There's so big a place for genuine living and service."

Clara looked at the beautiful girl before her, and pulled the scarf a little higher around her throat to hide the twitching she felt there. "All my dreams come true," she murmured. She had an idea. "Ann, how would you like to start keeping house in the new one we are building?"

"What do you mean, Mother?" Joey turned abruptly.

"Just what I said, Joey. I can't give up my old house. It's grown to be too much a part of my life. The new house would never have the same place in my heart as this one. I'd be lost in that tiny kitchen with no fireplace and no rocking chair. I wouldn't feel at home in it. Can't you see?"

Ann parted her lips to speak, but Joey cut in. "No, I don't see. Since I was a kid you have talked about and planned this new house. You are doing this for us, and we won't let you." He



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turned to Ann for confirmation. She was leaning on one elbow, gazing intently at his mother. His father's eyes had a glint of mischief.

"I think your mother is very sincere," Joe drawled.

Joey looked back at his mother. She wasn't putting on an act. She *was* sincere.

Clara said, "Will you take the new house as our wedding gift? We can't give up the old one, can we, Dad?"

"I'm afraid not," he answered.

"It's the most beautiful gift anyone ever had." Ann's eyes were misty and her voice wavered a little. "We'll be so happy close beside you."

Later, when they were alone, Clara said, "She's going to be good for Joey."

"Do you think she is going to be practical enough?" Joe teased.

"Now, Joe, don't rub it in. You know I'm so happy I could howl. And how did I ever think we could give up this dear old house?"

"Well, Joey needs one, and your plans seem to be coming in pretty handy."

"You knew it all the time?"

"Not all the time. Just lately. I've seen you looking wistful when you poked around in your old flower beds. By the way, I think we can make plans for a few improvements here now that we are going to stay on. First there must be a bathroom, an electric range and a few other things we may decide to get. We can afford both the time and money, now that the let-up is here. We'll stop and do some of the thousand and one things we've always talked of doing and never had time to get to."

"Yes, and now that Joey will be home soon to help with the odd jobs that always pop up—" A noise outside sent her scurrying to the window. There in the bright moonlight she saw a pig in the dahlia bed. "Oh, Joe, there's a pig in the dahlia bed! Who left the gate open?"

Just then she heard Ann call, "A pig's in the flower bed, Joey. He'll ruin things. Hurry!" Together the two young people ran outside before Joe could get his slippers on. Joe settled back to watch out the window while the youngsters chased the small pig, finally hemming him in the corner of the yard. Clara and Joe watched Ann hold the pig, stroke him gently until he was quieted. Then she and Joey put him in the barnyard to find his mother.

"That settles my last fear," Clara said, turning back the cover, and fluffing her pillow.

"She didn't sick Vixen on him, did she?" Joe teased, pulling her toward him.

"That isn't fair, and you know it. Say, you left that gate open, didn't you?" Their laughter echoed on the clear night air.

THE END



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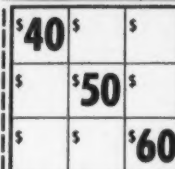
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Ten-year-old Benny is given an opportunity for free music lessons—he chooses clarinet.



Carnegie Hall was so packed for Benny's 1938 concert, people were seated on the platform.

"The Benny Goodman Story"

7HIS biography of clarinetist Benny Goodman, America's "King of Swing," is considerably more than just a prolonged "jam session" by some of the best musicians in modern jazz. It is also the success story of a boy from the "wrong side of the railroad tracks" who, by the time he was 28, was appearing at Carnegie Hall as the leader of a band which, as early as 1938, was recognized as one of the finest musical organizations ever to be developed in this country. And it is also the heart-warming love story of a Jewish youngster from the Chicago tenement district who found enduring happiness in his marriage to a socially prominent girl—lovely Alice Hammond.

Benny was ten years old when he discovered he could get free use of an in-

strument and free music lessons at a neighborhood school. He chose the clarinet, and by the time he was 16 he was playing professionally with a small band. Within a few years he had moved up into Ben Pollack's organization—still considered one of the greatest bands of all time. Shortly thereafter he developed his own orchestra which, for more than 20 years now, has been a consistent headliner in American jazz.

For this film, Goodman (whose role is played by television star, Steve Allen, himself an excellent jazz pianist) has recorded 29 of the many hit tunes which he has made famous. And also appearing in the film are a number of musicians, formerly with the Goodman organization, who have gone on to become outstanding

stars in their own right—swingsters such as Gene Krupa, Lionel Hampton, Teddy Wilson, Harry James, Ziggy Elman and singer Martha Tilton.

Also included in the film is a facet of Goodman's career of which even many of Goodman's admirers are not aware—that this great virtuoso plays classical music with as great artistry as he does jazz. In one sequence Goodman is shown playing a Mozart concerto as soloist with the New York Philharmonic orchestra.

Donna Reed, Academy Award winner, brings conviction and warmth to the role of Goodman's socialite wife. The story was written and directed by Valentine Davies, Joseph Gershenson supervised the music. In Technicolor. Produced by Universal-International. **Family**



OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.
Films starred (★) are of exceptional merit.

(★) **ILL CRY TOMORROW** (MGM). Based on the autobiography of torch singer Lillian Roth, this is a powerful



drama of a woman who finally faces up to the fact that she is an alcoholic, and that her compulsive drinking, which has already destroyed her career, is now threatening her very life. Through her own determination, and with the aid of Alcoholics Anonymous, she returns to



normal living and then courageously relates the dismal story of her years on "skid row" in the hope that it will bring insight and courage to other alcoholics. In addition to being a powerful indictment of drinking, the film also shows how the author was victimized by an overpossessive mother who used her daughter in a neurotic effort to realize vicariously her own frustrated stage career. **A, older Y**

**Film Ratings by the
PROTESTANT
MOTION PICTURE
COUNCIL**

(★) **LUCKY KID** (London Films, Lopert release). This unusual and intriguing British film, magnificently directed by Carol Reed, is a quasi-fairy tale set in the squalor of the London slums. A philosophical old tailor infuses the imagina-

tion of a small boy in such a way that he is able to surmount the brutal harshness of his surroundings. A distinguished production, filled with excitement, inspiration and an elusive magic. Technicolor.

Family

LEASE OF LIFE (J. Arthur Rank, I.F.E. release). A touching drama in which an Anglican rector, told by his doctor that he has only a year to live, proceeds to evaluate his life and his service to God and mankind. Eastman Color.

A, Y

KISMET (MGM). As a lively "Arabian Nights" musical comedy, based on the Broadway production of the same name, this adult fairy tale is presented as a lavish extravaganza. CinemaScope and Eastman Color.

A, Y

DIANE (MGM). This sixteenth-century costume melodrama centers mainly around the conflict between two powerful women in the life of France's King Henry II—Catherine de Medici, the Queen, and the beautiful Countess Diane de Breze. CinemaScope and Eastman Color.

A, older Y

THE RAINS OF RANCHIPUR (Twentieth Century-Fox). Based on Louis Bromfield's novel, "The Rains Came," originally filmed in 1939, this latest version still deals with the amoral American adventuress who accompanies her British husband to India where she falls desperately in love with a young native doctor. CinemaScope and DeLuxe Color.

A, older Y

THERE'S ALWAYS TOMORROW (Universal). A melodrama of family life in which a husband finds himself badly neglected by his wife and children and considers looking elsewhere for affection and companionship.

A, Y

AT GUNPOINT (Allied Artists). In this interesting western, which has relatively little shooting, the citizens of a town are welded into an integrated community by their common desire to resist lawlessness. Technicolor and CinemaScope.

A, Y

FLAME OF THE ISLANDS (Republic). Filmed in the Bahamas, this rather sordid hodge-podge of soap opera and melodrama deals with a young woman who becomes involved in a gambling syndicate, and is then rescued by a former lover. Trucolor.

A

FURY AT GUNSIGHT PASS (Columbia). Filled with shooting and brawling, this confused western deals with the robbery of a safe by a gang of thieves. The plot is unconvincing, and the acting mediocre.

A, Y

THREE BAD SISTERS (Bel-Air Production. United Artists release). An inexcusably bad melodrama of three sisters—two of whom are vicious, and the third slightly abnormal—who dedicate themselves to destroying the lives of everyone with whom they come in contact. Drinking, brutality, murder and lust are all wrapped in this one package.

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1955 "Picture of the Year"



"A MAN CALLED PETER"

In our January article, "Let's Tell Hollywood What To Do!" we invited our readers to select 1955's best film. Here's your choice by overwhelming vote—the picture based on Catherine Marshall's best-selling biography of her late minister husband

IN THE largest total vote ever to be recorded in a CHRISTIAN HERALD motion-picture survey, and with the greatest vote ever awarded a winning picture, the readers of CHRISTIAN HERALD, in this tenth annual poll, have selected "A Man Called Peter" as the top film of 1955. It is a choice which should prove of considerable significance to those Hollywood producers who may still be in doubt as to the type of pictures that is preferred by the American people.

The stirring biography of Peter Marshall was first audience-tested as a book, which became a prized selection of CHRISTIAN HERALD's Family Bookshelf, and which eventually became a record-breaker in the field of publishing. The intimate story of the brilliant young Protestant minister whose dynamic personality captured the imagination of everyone he met—and who suddenly died at the peak of his career—is the kind of personal revelation that beats with the very throb of life itself.

As a boy in Scotland, Peter fell in love with the ships of the Clyde-side, and saw himself as a future sea-roving captain—never dreaming that one day he would be the chaplain of the United States Senate, and would occupy the pulpit of a Washington Church in which Abraham Lincoln and other great Americans once worshiped.

BECAUSE of his wholehearted conviction, and unreserved consecration to God, Peter came to be endowed with seemingly limitless powers of accomplishment. A rugged individualist, sure of his faith, Peter could be impatient with the opinions of other men. But he never failed to follow the orders he received from "The Chief." His fervent manner was not always in the conventional ministerial pattern—yet to many it was the secret of his magnetism.

As in the book, Peter Marshall is seen in the film through the eyes and heart of his devoted wife. Their romantic courtship, their happy family

life, the tremendous joy they found in their son, and the sorrow of Catherine's prolonged illness—all are related with the tender candor of family intimacy. Another unusual achievement in the film is that many of Peter's private thoughts, expressed opinions, prayers and moving sermons have been woven into the fabric of his biography without in any way disturbing the engrossing narrative flow of the film. Produced at Twentieth Century-Fox under the hand of one of the most skilled directors in Hollywood, Henry Koster, the film stars Richard Todd and Jean Peters in the roles of Peter and Catherine Marshall.

Other nominees in the poll, in the order of the number of votes they received, were "Strategic Air Command," "The Long Gray Line," "Romeo and Juliet," "White Christmas," and "Interrupted Melody." Each of these outstanding films was selected as a "Picture of the Month" by the Protestant Motion Picture Council. **THE END**

WHEN SPRINGTIME COMES

(Continued from page 25)

in filled with a morning's catch that finds its way onto the luncheon menus. The western lakeside is melodious with birdsong and fragrant with green-growing things. Set down there in a clump of eucalyptus, Capernaum's ruined synagogue calls to remembrance that here walls echoed to Jesus' voice reading the Scripture.

Under an azure sky, this lovely land's richest valley, the vast plain of Esdraelon, stretches in all directions. In spring it is a smooth, cool, green sea of grain. On the rocky ascents of Judea and Tabor roads look like white ribbons as they slip in and out and around timeless hills. Gardens melt into the purple distance of sacred mountains; belltowers, gold crosses, minarets and domes blend in a religious medley that witnesses to the land's cradling of three of the world's living religions.

Through most of its history it has been called Palestine. Today, it bears two names, the Republic of Israel and the Hashemite Kingdom of Jordan. But the Holy Land it has ever been and, it is safe to say, always will be. To Jews, it is the country where their kingdom had its greatest glory and where the first Temple to God was raised. To Moslems, it is the sacred place farthest from Mecca, from whose altar rock on Jerusalem's Mount Moriah Mohammed ascended to heaven. For Christians, it is the land where Jesus lived and worked, died and rose again.

Spring everywhere holds enchantment, I have found, as I have caught up with its burst of blossoms and birdsong, it's welcome sunny days and pricking spears of green things along the countryside in England, Greece, Italy, France and my homeland. But for me, spring in the Holy Land has its own precious magic beyond these.

"Where will you go when springtime comes again?"

It was April. Reluctantly, I had left behind modern Beirut, magical Damascus where high above my head I'd heard the long-drawn-out, high-pitched chant of muezzins calling the faithful for prayers, mushrooming Amman, Joshua's recovered Jericho, Jordan's bathing place at Bethabara.

I was on my way up through the same wild desolation familiar to Jesus when He spent 40 days in the Judean wilderness in thoughtful preparation for His ministry, up along the same route He took when, at last, He turned His face toward Jerusalem. Mine was set in that direction, too. I was returning after a long absence. The miles rolled by and then, all of a sudden I spied the city—massive, magnificent, beautiful—a walled, white city of domes, towers and flat roofs sunning

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herself on the same four hills where she has stood these last 3000 years.

Religious memories dear since childhood swept over me, tears started to my eyes and were brushed away. I thought I could never look long enough at this city holy to Judaism, Christianity and Islam—the city which has been stripped of her wealth, the temples and palaces which were her pride, whose streets have echoed to the steps of David, Solomon and Jesus and the strife of her conquerors. Yet she has lived on, resurrected after every attack, waking always to new life on her ancient foundations. Jerusalem is an actual present-day city which can speak to men of God and eternal truth with the voice of experience.

I was blessed in my choice of companion my first visit to Jerusalem twenty-one springs ago, and I've not forgotten it. This Moslem Arab opened the door to things sacred in Christianity, Judaism and Islam that without his wise guidance I might have missed.

He took me to visit the Church of the Holy Sepulchre. There, patiently he taught me that by sincere willingness to understand men's motives and by the sheer power of wishing, it is possible to have outward symbols of worship and churches' discordant and respective rituals fade away and there will be left a bare hill, three crosses, an empty tomb and weeping women at an open door from which a stone is rolled away.

But he took me also to another place associated with Calvary and the Tomb. Summoning my memories to a session of sweet, silent thought, I remember the Garden Tomb near a bare, windswept, bleached hill outside the Jerusalem Wall bearing a resemblance to a skull which led General Gordon to identify it as "Golgotha." If the Church of the Holy Sepulchre is unsatisfactory religiously to some lacking imagination, and if one must see an empty sepulchre and visit a garden to believe in the Resurrection, one should visit this Garden Tomb. It is quiet and peaceful, lovely, fragrant and reverent, and hearts that seek the beautiful need ask for nothing more.

There is an empty rock-hewn chamber corresponding remarkably to the one where Christ's body lay from Good Friday to Easter Day. It may or may not be the sepulchre in Joseph's lovely garden, but what matter? These cool shade trees, blossoming shrubs, singing birds, the open door and empty tomb speak eloquently of resurrection power. Many folk in their reflection and meditation here have felt Christ close to them.

Vividly, I remember coming here another year with friends. We had wandered aimlessly for a time and then dropped down on benches near the

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tomb's entrance. One of us read: "When the even was come, there came a rich man . . . and begged the body of Jesus . . . wrapped it in a clean linen cloth, and laid it in his own tomb . . . he rolled a great stone to the door . . . and departed. . . . As it began to dawn toward the first day of the week . . . there was a great earthquake . . . the angel . . . rolled back the stone . . . very early . . . They came unto the sepulchre . . . and when they looked, they saw the stone rolled away . . . the angel said unto the women . . . He is not here for He is risen."

All the time we were looking inside the open door into this cool, stone burial vault.

My recollections of the Temple area's Dome of the Rock are the same as when my Moslem friend took me there first to familiarize me with Moslem worship and sacred buildings. Nothing remains of the three temples which stood successively here down through 70 A.D., but the mosque built to cover the huge slab of rock which was the Hebrews' altar of burnt sacrifice is considered second in beauty only to India's Taj Mahal.

That same year, my friend took me also to the Wailing Wall at sunset on Friday. It is one of the most pathetic places in the world. It is deserted since the hostility between Jews and Arabs has driven the Jews from the Old City. There are no chants or whispered aspirations to ascend or break against the huge Temple wall, but it is beautiful where a few crevices give foothold to hyssop and other clinging plants.

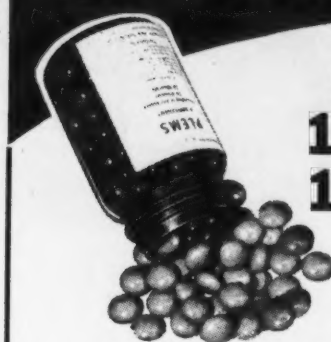
There's a favorite haunt just inside St. Stephen's Gate and at the beginning of the Via Dolorosa where for more than 20 years I've kept a periodic rendezvous. The Way of Sorrow has been marked out on the actual streets of the Old City to remind folk of that grievous journey Jesus took from Pilate's Judgment Hall to Golgotha, but it serves also as a reminder of how extremely casual an affair the crucifixion was, when it was nothing for criminals to be led along streets in daily use to their execution. There's a place here where a thorn tree of a kind woven into a "crown" for Him to wear to Calvary leans over a creamy wall. Look for it if you visit the Holy City. It is one of the places in Jerusalem where I like to speak to God. Last Holy Week, as I came into the City to join myself to the Good Friday procession at the Praetorium, I stopped here.

Reaching up, I touched the old bush which was in bloom and said this prayer: "Pierce through my heart, O message of the cross, that I may know the way that leads among the thorns must be the road I go!"

O memory to bless and burn until another springtime comes again! END

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Lesson Commentary

TO THE EDITORS:

The Sunday-school lessons were left out of the January issue. We can't imagine why, but we hope it was an oversight.

Nampa, Idaho MRS. GEORGE KELLY

... Surely you are not going to discontinue so important a part of the HERALD. I felt lost and didn't know where to turn.

Hattiesburg, Miss. MRS. J. B. DAVIS

... I sat down Saturday evening to study my Sabbath-school lesson and there it wasn't in the January number!

Hustead, Ohio MARTHA E. WALTERS

● It is CHRISTIAN HERALD's intent to give more, not less, help to teachers—hence the new Successful Teaching Methods department. Because many churches have adopted graded lessons or other study materials, we found that we were serving only a segment of our readers with our treatment of the International Uniform Sunday School Lessons. After much thought we developed in place of our former lesson commentary this new feature which is geared to practical problems faced by Sunday schools and classes (no matter what lesson system they use), and how they have been solved. With this new monthly department we will be supplying helpful information not available to the reader from other sources. Detailed expositions of the International Uniform Lessons may be secured in annual or quarterly form from any one of several of our advertisers.

New and Old Togetherness

TO THE EDITORS:

The article, "The New Togetherness" (Dec.) moves me to answer. There's nothing new in doing things with your children and growing with them. Our pioneer grandmothers did that. The sinister note in this article is that modern women have found out a method of holding an outside job and bringing children into the world—simultaneously—and still be wonderful mothers. It can't be done. Motherhood is a 24-hour job.

Fairmount, Ind. MRS. OTTO WELLS

... Would it be possible to have this article in printed form? I want to keep this for future inspiration and help. I am superintendent of our church Cradle Roll and feel it is information and help which should be made available to young mothers who are in the early stages of establishing their homes.

Hamlin, Kans. MRS. KENNETH CHARLES

"I (didn't) Remember"

TO THE EDITORS:

The "I Remember" from Mrs. C. J. Zook (Oct.) is the famous "Footpaths to Peace" by Dr. Henry Van Dyke. The beautiful story of how he came to write these wonderful words will be found on pages 200-201 of his biography by his son Tertius.

REV. FREDERIC GROETSEMA
Newton Highlands, Mass.

... Well, well, I am surprised! You have a well-known quotation from Henry Van Dyke which usually has the title, "Footpaths to Peace," but you print it over the words, "Author unknown." Tut, tut, this must be a slip of the scissors!

REV. L. L. WIRT

Claremont, Calif.

... I have two scrapbook items that attribute it to Henry Van Dyke.

WALTER IVAN SMALLEY

Maitland, Fla.

New Year's Eve Jazz

TO THE EDITORS:

There was no such program! A well-intentioned newspaper reporter assumed, on the basis of a telephone conversation about future programming, that there was a possibility of network time being offered the Broadcasting and Film Commission of the National Council of Churches if we could come up with such name personalities as Alvin Kershaw and Mahalia Jackson. He wrote a piece, which was widely copied, to the effect that a "jazz" program for New Year's Eve was "being considered" by the National Council of Churches. Kershaw's name gave the news items such velocity that there was no use in our even trying to catch up with it. A few of the many who were disturbed by this report wrote us for an explanation. Most of those whose letters came to our attention, or who editorialized on the subject [Reported by Gabriel Courier, Dec.], were entirely negative in their assumptions and in their conclusions.

We are aware that in many of our churches the only appropriate celebration of New Year's Eve is an hour-long "watch-night" service of prayer and meditation. But one wonders what proportion of the available network New Year's Eve radio audience would tune in on a broadcast program of this sort. Is the church's best use of the "mass media" to confirm the righteous, or to call sinners to repentance? Some who allowed their imaginations to grapple with the potentialities and the

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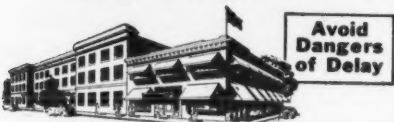
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problems involved, saw considerable audience-building potential in an off-beat, personality-centered New Year's Eve program, largely musical, culminating in a 15-minute devotional meditation.

It is our judgment at Broadcasting and Film Commission, however, that there are times when it is better not to do a program at all than to attempt one whose elements do not seem to us to add up a high enough potential. It is in the line of duty for BFC to "consider" every conceivable program possibility. We are continually experimenting with "off-beat" programs. But we try, before making decisions, to consider . . . how our own constituency in the churches will be affected.

The New Year's Eve episode is illustrative of the risk that is involved in purposeful religious programming for radio and TV. It is the kind of risk we as Christians must be prepared to take if the Gospel of Jesus Christ is to be communicated to those who have been deaf to what the Church has had to say in other ways and through other media.

We hope that our friends will give us the benefit of the doubt and will have a growing faith in our integrity, judgment and experience. Pray for us and for this ministry.

S. FRANKLIN MACK, Executive Director,
Broadcasting and Film Commission,
National Council of Churches
New York, N. Y.

Kefauver-Halley

TO THE EDITORS:

Do you mean that Senator Kefauver and Rudolph Halley are in cahoots in a gambling operation in Puerto Rico? (News, Jan.)

REV. HERMANN G. PATT
North Granby, Conn.

• Of course not. So far as we know, Senator Kefauver's personal attitude toward gambling has not changed one iota. Mr. Halley is not operating under the "wing" of Senator Kefauver now, and we feel sure that the Senator has been as shocked and has felt as let down as we.

Magazines for Hospitals

TO THE EDITORS:

American Mercury believes that people in our hospitals, civilian and military, particularly need and want something good and timely to read. For many years I have been a trustee of the Soldiers, Sailors and Airmen Club here in New York, to which I have been supplying copies of the American Mercury magazine. I know from experience how eagerly it is received monthly, which makes me want to broaden the scope of this program throughout the country.

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RUSSELL MACGURE, Chairman
The American Mercury

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